The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 30.—WHOLE NUMBER 1175.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, SEPTEMBER 24, 1853. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.......................at 9 A. M. and 3 P. M.
St. Luke's Church.................... 7 " 5 "
Church of the Nativity.................. 9 A. M.
Church of the Annunciation.............. 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion........... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration.......... ¼ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn............ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.......... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, Apostles.
30. Twenty-third Sunday after Trinity.

LINES

On hearing a right merry Cricket when in sorrow.

It glads my heart, blithe household sprite,
Thy clear and merry note to hear;
It brings me pleasant thoughts, small friend,
I feel not lone whilst thou art near.
By sound to judge thee, cricket gay,
Thy back ne'er knew what 'twas to bear
One little cross, and yet thou too
Mayst have thy tiny weight of care;
But still to hear thee many a wight
Might wish his day were like thy night.

Little, hearty, happy fellow,
That note, so big, and loud and clear,
That dusty jerkin sure must strain;
Such slender sides as thine, I fear,
Will scarce sustain the ceaseless glee,
The mirth of thy inspiring wings.
I'd not exchange their music brave,
For any nightingale that sings;
Yet spirit must not wear thee out,
Like finer clay they prate about.

God has created nought in vain;
He made those links whose strength can bind
His creatures great and small, and guards
The weakest, smallest of their kind.
He made those finer chords, which thrill
With feelings, words can never tell;
And in this breast of mine that note
Of thine, as with some subtle spell,
Has made them vibrate once again,
Where "death in life" did seem to reign.

THE TRIAL OF BISHOP DOANE.

To the Editor of the New York Daily Times:

May I say a few words through your columns, touching the Episcopal Court at Camden, and the efforts of Bishop Doane to prevent matters proceeding to the issue of a trial?

The question just now involves a great deal more than the guilt or innocence of Bishop Doane. It has been from the outset an issue between certain parties, manifestly desirous of annoying, and if possible, of ruining a Diocesan whom they dislike, and another party, including the great mass of the piety and intelligence of the Diocese, who are determined at all events to make the accomplishment of this object as difficult as possible.

Unfortunately the charges against the Bishop are of a kind which the decision of an Ecclesiastical Court cannot settle satisfactorily in any way.

They involve business transactions, which men judge favorably or unfavorably, according to their general impressions of the character of the accused. It is likely enough that the Court assembled at Camden will not differ in this respect from other tribunals. They will have to decide upon *motives, intentions*, and the like.

That the decision, under these circumstances, will be by *a bare majority* against the Bishop or for him, and that such a decision will be of no weight whatever upon public opinion;—that in fact no man's opinion of the case is at all likely to be altered by anything short of an unanimous vote of the assembled Bishops—is clear enough to persons acquainted with the history of Ecclesiastical Courts to need no argument whatever.

But this is not a case that applies to Bishop Doane only. When Bishops are tried for "crime and immorality" by Ecclesiastical Courts, it is because the crime or immorality is of too subtle a character, and too much within the sphere of *mere opinion*, to be judged by ordinary tribunals. Such a trial, then, gives a glorious opportunity to the enemies of an active and influential Bishop. Things which, under the common law, could not even be submitted to a jury, suspicions, rumors, equivocal testimony of women, whose sex and piety protect them in *such* a Court from any very thorough sifting of their evidences—a thousand things addressed to individual or party prejudice, can be made available here, which Judges, more accustomed to the emptiness of such issues, would rule entirely out of the case. Nor does it matter much to the accusers what the result of such a trial may be. It is enough for them that their enemy has been *tried*—that one, or two, or three, or any respectable minority of the assembled Bishops, have solemnly recorded their conviction of his guilt. If, with this, a majority still acquits him, they have lost nothing. On the contrary, they have gained the endorsement of *some* respectable names to any amount of slanderous persecutions they may still think proper to keep up. It is not to be wondered at, then, that Bishop Doane, and his friends, and the Diocese at large, should not feel anxious for the trial to go on, under such circumstances.

They feel, and feel properly, that if the Diocese can say nothing to stay proceedings, the persecution of a Bishop is made far too easy. In all other cases, a man is protected against frivolous accusations by technical difficulties to be overcome. He is secured against rash or prejudiced judgments by courts of appeal. To impeach a President, a Governor, or any high officer, is a very difficult matter, and justly so. In proportion as a man is exalted above his fellows, he is the mark of envy and malignity; and to save him the annoyance, the loss of time, the shame, exposure, and uncertainty of a public trial, these trials are purposely made equally formidable to all parties.

The Diocese of New Jersey has done its best to protect Bishop Doane in this case, and, by protecting him, to give additional security to all other Bishops.

It is to be hoped that the General Convention will devise some way of protecting Bishops permanently. The present law on the subject, and, still worse, the present practice, can give satisfaction to no one. But a year ago, a Court of Bishops assembled, and in view of all the difficulties of the case, thought it better the trial should not go on. If at present,—and that, too, within one month of the meeting of the General Convention—the court now assembled should determine to go on with the trial—what will become of the little respect remaining in the community for Ecclesiastical tribunals? At all events, we think Bishop Doane and his Diocese do well to urge every delay possible to the establishment of a precedent fraught with so much trouble and heart-burning as the present trial is likely to give rise to. By waiting, there is a chance that *all parties* may be contented. By urging it on at present, a large Diocese will feel itself outraged; and the ends of justice will be no better answered than they might be a month or two hence.

Yours, &c., P.

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Danger of Turning Opinion into Faith.—There is no argument in divinity, wherein every soul that earnestly seeks salvation ought in reason to be more desirous of satisfaction, than in the point of eternal election and reprobation. Nor are scholastic disputes concerning these points in themselves so dangerous, as they are made by such as are more apt to abet contentions set on foot, than able rightly to examine whence the quarrel first began, upon what terms it stands, or how it may be fitly composed. In searching out the true sense and meaning of whatsoever it hath pleased God to reveal, there can be no offense; in the manner of the search we often offend. Diligence and accurate pains are always commendable, as in every other subject, so in this, wherein curiosity is only dangerous: howbeit, wheresoever curiosity of search is dangerous, peremptory resolutions must needs be pernicious, seeing suspension of assent in difficult or controversed cases is a property no less essential to true faith, than firm adherence to divine truth known and acknowledged. And if the blame were bestowed in that proportion it hath been deserved amongst the several commentators upon the Scriptures prefixed to these discussions, the heaviest burden would lie, not upon such as make new queries, but upon such as have taken upon themselves to give absolute determinations without accurate search of the Apostle's meaning; preposterously seeking to comprehend what they should admire, and endeavoring to stir up affected admiration of that which every novice might fully comprehend, were their resolutions in this argument as orthodoxal as they are peremptory.—*Dr. Jackson.*

COMMUNICATIONS.

For The Churchman.

"NOTES ON THE CELEBRATION OF DIVINE SERVICE."

[REMARKS CONCLUDED.]

Dear Mr. Editor: In my former communication I examined briefly some statements or directions in the New York *Ecclesiologist* as to the proper mode of performing Divine Service, and the right construction of some of the Rubrics of the Prayer Book. The remaining directions are of a miscellaneous character, but furnish several points for animadversion.

We have a *Preparatio ad Chorum*, i. e., a series of Prayers or ejaculations to be used by the members of the choir when preparing for Divine Service—the prayers for the clergy are in *Latin*, the rest in English. Some of them, though drawn from Romish sources, are innocuous and devout. For example, in the "Notes" we find the following prayer to be used at the putting on of the *albe*: "Have mercy upon me, O Lord, and cleanse me from all stain of sin, that with those who have made their robes white in the Blood of the Lamb, I may have grace to attain to everlasting happiness."

The Latin in the *Missal* runs:—

"Dealba me, Domine, et munda cor meum, ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis."

It will be seen that the original is very neatly adapted to its English garb.

In the prayer for the clergy "in choir" occur the words: "et exaudiri *merear* ante conspectum Divinæ Majestatis Tuæ." This phraseology is very common in Popish prayers, but I presume the idea of *merit* is not intended, but that *merear* must be translated may "obtain" or "acquire," for which meaning there is classical authority. It would have been better in this case had the compiler not followed the original sources, but chosen unambiguous and unexceptionable language.

The priest who celebrates the Eucharist is directed to say *Ad Casulam*: "Domine, qui dixisti, Jugum meum suave est et onus meum leve, fac ut istud portare sic valeam, quod consequar Tuam gratiam." This is taken word for word from the Missal, or, to be more correct, the *Preparatio ad Missam.* But my readers, perhaps, even the clerics, do not know what the *Casula* is, nor have I time to tell them, only they must not take it for a *surplice.* In the first book of Edward VI the Priest at Communion time was ordered to wear with the *albe* a *vestment* or *cope*, and Casula is the Latin for the former article. In 1552 this direction was omitted, and he was ordered to wear a surplice. In 1662 the following rubric was introduced: "Here is to be noted that such ornaments of the Church and of the Ministers thereof, at all times of their ministration shall be retained and be in use, as were in this Church of England, by the authority of Parliament in the second year of the reign of King Edward the VI." It is contended by some eminent ritualists that this rubric requests that the same identical robes in all their variety must be used as are mentioned in the rubrics of the Prayer Book of 1549. In practice we believe the *surplice* is now used. At any rate instead of the *vestment* the *cope* (*cappa*) may be used, which ought to have a prayer too, and I propose the following to be inserted in the next edition:

Ad Cappam: Indue me, Domine, novum hominem, qui secundum Deum creatus est in justitia et sanctitate veritatis.

If my readers wish to know more of the shape and cut of these vestments, which have long been obsolete, they will find a full account in Wheatley or Palmer. It shows a great deal of foresight in the author of these "Notes" to prepare an ejaculation apparently some time before it is needed, and that in an ephemeral publication.

The next prayer, however, is obnoxious to sharper animadversion. It also is exclusively for the "celebrant," and among others contains the following words:

—"Concede propitius, ut in hoc attare, ad, quod indignus accedo, *hostias acceptabiles offeram pietati Tuæ pro peccatis et offensionibus meis.*—i. e.:

"Mercifully grant that upon this altar, to which I unworthy approach, I may offer acceptable *victims* to Thy piety for my sins and offenses."

This prayer is undoubtedly of Popish origin, but I have not been able to ascertain its source as yet. Two points are observable, 1st, the Priest is to pray that he may offer *hostias*—victims—and 2d, that he may offer them for his sins.

The use of the term *Hostia* is peculiar in the Romish Church, is applied to the consecrated wafers, and is closely connected with the doctrine of Transubstantiation. In the 13th session of the Council of Trent, in the Decree concerning the Holy Eucharist, is asserted in the most explicit terms, and the 4th canon passed at the same session decrees an anathema against him who may affirm *that the true body of* Christ *does not remain* in the *hosts or consecrated particles* which are reserved after the Communion.

In the 22d session relating to "the sacrifice of the Mass," it is declared in the first chapter that our Lord "instituted a new Passover, and gave Himself *to be immolated* by the Church through Priests under visible signs;" and in the second chapter that He "is one and the same victim (*hostia*) now offering Himself by the ministry of Priests, who then offered Himself upon the cross, the manner only of offering being different." This is explained in the beginning of the chapter by saying that "He offered Himself on the cross in a *bloody manner*, but in the Mass He is *immolated* in an *unbloody* manner." It is also laid down that the Mass is "a true propitiatory sacrifice," and that "God being appeased by this oblation grants grace, the gift of penance, and releases crimes and sins however great."

Such being the case, it is the height of incaution, not to say of presumption, to put such words as we have quoted into the mouth of a Priest of the Church of England, which has solemnly denounced and condemned these errors of the Church of Rome. If they have been ignorantly or carelessly copied from a Romish formula, it shows the folly of persons undertaking a task which they are incompetent adequately to discharge. If the learned reader will turn to the directions for the celebration of the Mass prefixed to the Missal, he will find numerous specimens of the way in which the word *hostia* is used, and the technical sense it has acquired in the Church of Rome.

He will also find that the prayer which the "Note-writer" gives to be used *Post S. Eucharistiam*, is taken from Thomas Aquinas, and a very beautiful one it is,—only the words, "*satiare dignatus es pretioso corpore and sanguine Filii tui*," must be taken in the Anglican not the *Roman* sense.

Under the head of "Precepts of the Church" we find the following: "And for better preparation thereunto [Holy Communion] as occasion is, to disburden and quiet our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet Priest, and from him to receive advice and the benefit of absolution." This is attributed to Bishop Cosin, and may be quoted correctly. As, however, much has been said about *private confession*, and some have endeavored to make the practice habitual and obligatory, it would have been better to quote that part of the Exhortation relating to this topic which carefully guards against this abuse, and tells those to come to the Priest and open their griefs, who cannot by means of *self-examination and contrition* quiet their minds. This is the "PRECEPT" of our mother Church, and it should have been given in full.

The Note-writer among these Precepts gives a very good one, "To observe the Ecclesiastical customs *established*, and that without frowardness or contradiction"—and then among these Ecclesiastical customs established we find the following:

"*To bow towards the Altar* on entering or leaving church." This is put in the same category with *bowing at the name of* Jesus, which is ordered by canon and has always been the established custom of the Church of England, whereas this is not so ordered. The proof is "see Bishop Jeremy Taylor;" rather a wide reference. I doubt very much whether this is one of those customs which must be observed or expose the neglector to the charge of "frowardness and contradiction."

"To communicate, if our health permit, fasting"—has been *recommended* by pious Divines of the English Church, but not made a matter of *obligation*. It is not difficult when there is an early communion, as is sometimes the case in English churches.

"*Not to marry during the periods following:*

"From Advent Sunday to 8 days after the Epiphany.

"From Septuagesima Sunday until 8 days after Easter.

"From Rogation Sunday [5th Sunday after Easter] until Trinity Sunday."

Our author here beats the Papists. They forbid marriages from the 1st Sunday in Advent to the octave of the Epiphany, and from *Ash* Wednesday to the octave of Easter, but this gentleman makes about *one hundred and thirty days* in the year *dies non nuptiales*. And this by a mere stroke of his anonymous pen.

Next come "the *rules* for *fasting*," which savor strongly of Popery.

"1. Neither in *abstinence* nor in *fasting may* we eat *flesh-meat.*"

Who says so, having authority in the English Church? I pause for a reply.

"2. On *fast days* moreover we *should* eat only one *full* meal, and one *half meal*; the quantity allowed at *collation* cannot be determined, as it chiefly depends on the disposition of persons, but it is generally about the fourth part of a meal."

This is just such a rule as the Popish prelates put forth with great parade previously to every Lent. A man or woman may follow it literally and do precious little fasting. By the way, is the word *collation* in this sense known to the Anglican Church?

"If persons find difficulty in observing *these rules*, they should apply to their Parish Priest, or other proper authority; and on *just cause* they may obtain a *relaxation.*"

Is it possible—how immensely gracious—so we are about as well off as the Papists!

But allow me to ask—

1st. Who made these rules? 2d. What authority has the Parish Priest in the matter, and who are the other "proper authorities"? 3d. What are the *just causes* and what the "*relaxations?*" When these questions are satisfactorily answered, I shall see my way clearer. At present it will be observed that these are all set forth as matters of positive *rule* and *authority*, borrowed apparently from some Romish manual, and wholly alien from the spirit and intention of the English Church. That the duty of fasting is prescribed by the Church, that it is sadly neglected, that the minister of each parish should devote especial attention to the enforcing of this duty, exhibit the grounds of its institution, and give judicious instructions as to its observance, is undubitable. If the excellent instructions in the *Homily on Fasting* and the writings of our old Divines are diligently studied and inculcated, it is much more likely that the conscience will be awakened and the design of the Church carried out, than by measuring and weighing out half meals and *collations*. In the present state of feeling, such rules as the above promulgated without authority (so far as I know), and of a formal and arbitrary character, become an empty farce, and divert the minds of the well-disposed from more solemn considerations.

As to the *Altar*, we are told it should be "*raised as much as possible* above the level of the nave." This is very definite—suppose the chancel to be forty feet high and the floor five feet above the level of the nave, how high would it be *possible* to put the altar?

We have a number of directions as to altar coverings, and are told what order should be observed in the use of different colored sets when more than one color is used. The *rules* correspond very closely with those "*De Coloribus Paramentorum*" in the Preface to the Missal.

We learn that "The chants called Gregorian, there is good reason for believing, have David for their author no less than the Psalms; and are the identical melodies to which the Psalter was sung from the very first in the service of the sanctuary." But as David wrote only *a part* of the Psalms, it would follow that he was the author only of *part* of these chants. I have never seen any thorough investigation of the history of these chants, and think they might very well form the subject of one of the Society's papers. I doubt very much if their antiquity and history can be disposed of summarily as the Note-writer seems to think.

In conclusion, Mr. Editor, I think without vanity that I have shown some serious defects in these Notes and observations, even if the English Prayer Book alone be consulted, and they are still more unsuited to our own. And that the Paper should be republished in an American periodical without note or comment to point out its errors and expose its deficiency in sound teaching, and its undue assumption of authority, is to my mind very reprehensible.

The English journals are full of statements showing the folly and injurious results of departing from the established order of the Church as set forth in the Prayer Book, and introducing novelties and ceremonies unauthorized by any rubric or canon. It is difficult enough to inculcate the doctrinas which the Church teaches, and to practice the rites and follow the directions which she prescribes. When an ill instructed or perverse congregation find a number of strange usages exhibited before them, all enforced alike by the magic words, "The Church orders it," and when after a long contest they find that some favorite point with their positive young clergyman is condemned by the Bishop or other superior authority as unauthorized and censurable, they very naturally infer that he is in the wrong throughout. His authority is impaired, and his influence weakened; his instructions fail of effect because his judgment and veracity are doubted, and unhappily not without reason. The people will gladly argue from analogy—"He told us before that *the Church said so*, and we found out that he was mistaken; probably we shall find he is mistaken again, in these matters." Whereas a steady, careful, exact compliance with the rules of the Church as set forth in the Prayer Book will command their respect, and in time produce a willing obedience. They will see that their minister is carrying out, not his individual whims and private notions, but the precepts of that Church which he has solemnly vowed to obey: if doubts occur, they will search for themselves and see that his practice corresponds with his profession, and that he has the undoubted authority of the Church for all he does as enjoined by her. This will not prevent the exercise of his own judgment and authority in things not provided for by the Church; but they will be prudently exercised, with moderation and kindness towards those who see differently from ignorance or prejudice, nor be carried to an extreme in things uncertain or unnecessary.

W. N.

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For The Churchman.

THE CANON "OF AMENABILITY."

Mr. Editor: It is now more than two years since proceedings were instituted in this Diocese against one of its presbyters, which resulted in his presentment for offenses charged to have been committed but a short time before within another Diocese while settled and officiating there. It was only a few weeks, in fact, after the occurrences to which the presentment related, that he took from his then Bishop the regular letter dimissory, and was canonically received into this Diocese. The trial here, it is understood, has at last terminated, and the proceedings are in the hands of the proper ecclesiastical authority. Of the merits of the case, therefore, I do not, of course, intend to speak, but the fact that the discipline of clergymen may be pursued here for offenses committed in other Dioceses before a transfer to this, indicates, it seems to me, such a defect in the penal law of the Church, if indeed such be the law, that allusion to this aspect of the case in question seems allowable, for the purpose of showing that the defect is not simply unimportant or imaginary, but has in fact led to a serious practical grievance of which this Diocese has a right to complain. For it has had cast upon it the burden and expense of a most painful and protracted trial, and its presbyters, whether as presenters or as members of the several courts which have been engaged in it, have been subjected to the most onerous and distressing duty a clergyman is ever called upon to perform, while the trial seems, according to all principles of general law, to have belonged elsewhere.

In view of this case, I have examined with considerable interest Mr. Hoffman's valuable "Notes upon the Penal Law of the Church with a Proposed Canon," a work by which the learned author has added to the debt the Church already owes to his learning and industry so liberally devoted to her service. He alludes to the case as one in which exception had been taken, before the Standing Committee, to the jurisdiction of this Diocese, and states that it was decided that the case properly belonged here. Mr. Hoffman seems not only to have contributed, as a member of the Standing Committee, to this decision, but in his Proposed Canon suggests the addition of a clause which shall make the law, more clearly than it now is, what this Diocese has thus declared it to be.

The question is an important one, and differing, as I am constrained to do, from the views so advanced, I propose to offer a few considerations on the subject.

It would doubtless be generally conceded that, by the municipal law of all civilized nations, it is a settled maxim, that offenders are ordinarily triable only within the State where the offense was committed. This rule rests as well upon principle as upon motives of propriety and equity. The principle seems to be that the court which tries must derive its authority from the same source of jurisdiction that prescribes the law which has been broken. It would strike every one as absurd for a court of New York, for example, to try an offender escaped from England upon a charge that he had there committed forgery or burglary.

The motives of propriety and equity are equally apparent. Every man is entitled, for instance, to be tried according to the law of the place where he is alleged to have offended, is entitled to all its privileges and benefits, and should not be subjected to the law of another country where he may happen to have been arrested. If he has offended against English law he should be tried in England and not in France, where his trial might be quite another thing. So the court which tries an offender should be familiar with the law it undertakes to administer, and should be held where the witnesses to establish the guilt or innocence of the accused could ordinarily be compelled to attend. In a word, the reasons why a man should be tried only within the jurisdiction where he is supposed to have offended, are of such general bearing and so conclusive that the rule has become universal, and an escape from that jurisdiction is equivalent to immunity, unless the nation to which the offender has fled will surrender him. Accordingly our Federal Constitution provides for the delivery by the several States of the Union of fugitives from justice escaping from other States, and the increasing morality and good faith of international intercourse is in nothing more clearly shown than in the frequency, at the present day, of treaty stipulations for the mutual extradition of fugitive criminals.

Now does our ecclesiastical jurisprudence proceed upon a totally opposite theory? If so, it would certainly seem to need a thorough re-construction; but I think it does not; that allowing for some differences in the nature of the relation between a Bishop and his clergy, the rules of the political communities of Christendom are in this matter followed in the Church, and that ecclesiastical offenses are triable only by the Diocesan authority which has been violated by the offense.

Every clergyman belongs, that is, owes canonical obedience to some one Diocese or Bishop, and to such Bishop belongs exclusively the discipline of his clergy. (Canon V of 1835). The Bishop's authority is not transferred, however, when one of his ministers simply goes beyond the territorial limits of the Diocese, for the relation is personal, growing originally out of the ordination vow, and is not changed except by the joint act of the parties according to the Canon. (Canon V of 1844). This peculiarity introduces an occasional exception to the rule that offenses should be tried within the *territorial* jurisdiction where they are committed. A clergyman canonically resident in the Diocese of New York, for instance, who, during a temporary sojourn in Pennsylvania, should be guilty of a presentable offense, would still be triable only in New York, the Diocese to which he belonged. Still it is his obedience to his own Bishop that he has violated, and this provision of the Canon is therefore in harmony with the principle upon which the jurisdiction of the Bishop rests.

From this authority and jurisdiction of his Bishop a clergyman cannot escape by flight. The relation between them can only be changed by the joint act of the parties, an act too which transfers the presbyter to his new obedience with full testimonials of good standing. The Bishop's certificate is as follows: "I hereby certify that A. B., who has signified to me his desire to be transferred to the Diocese of ———, is a presbyter of this Diocese, in regular standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or viciousness of life during the three years last past." This testimonial is varied under certain circumstances, as where there has been an inquiry or presentment on charges, but its legal effect is, in all cases, it seems to me, a bar to proceedings for prior causes, immunity for the past, and the new residence under the new obedience begins a new era, based upon a testimonial as solemn as that upon which the minister received at first his holy orders.

It is important to note in this connection that the Canon "Of Amenability" and that "Of Ministers removing from one Diocese to another," were, down to 1835, embraced in one Canon. They belong together, as relating to the same matter, and should be construed each by the light of the other. Mr. Hoffman omits all reference to the latter Canon. He considers, however, the Canon "Of Amenability" as authorizing the trial of the accused party in the Diocese where he is canonically resident at the time of the charge against him, *wherever the offenses were committed.* I will simply to the foregoing considerations add my construction of the Canon as it stands, and leave this branch of the question.

"Every minister shall be amenable [liable to be cited] for offenses committed by him [not for pecuniary obligations, or matters concerning him simply as a citizen] to the Bishop, and if there be no Bishop, to the clerical members of the Standing Committee [lay jurisdiction is here excluded] of the Diocese in which he is *canonically* [as distinguished from politically] resident at the time of the charge." The Canon provides for several things, but, with due deference to the opinion of the learned author of the "Notes," &c., it does not provide for what offenses the court, after the minister has been cited, may proceed to try him. As its construction, however, is now settled, so far as this Diocese in concerned, the more important question is, what should be the future legislation on the subject. On this point there are other considerations which will suggest themselves at once to those familiar with our ecclesiastical system. I may pursue the subject in that light if opportunity shall offer.

Yours, &c., D. L. L.

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For The Churchman.

THOUGHTS SUGGESTED BY THE CASE OF THE BISHOP OF NEW YORK.

But for the union in our Heavenly Father, through our All-Gracious Redeemer, of love and mercy with justice, the last must prove fatal to us all. Remission of penalty is our only hope.

The wondrous scheme of redemption, whereby God can be thus gracious to us, invests His character with a love and mercy which He is pleased to hold out for our imitation; enforcing the duty of imitation by making our love and mercy towards fellow-men, a ground and measure of His towards us.

This imitation, therefore, of the divine love and mercy, becomes one of those duties whereby we are to show ourselves true sons of God, and to prove the genuineness and sincerity of our Christian faith.

The heart renewed after the image of Christ must be affectionately solicitous to know wherein it can thus manifest its love and devotion to God.

Such thoughts have come into my mind in connection with the subject announced in the title of this communication.

The sentence under which the Bishop of this Diocese has been so long a sufferer, is one which, by its very terms, as well as by the Church's legislation respecting it, leaves room for mercy to be shown. It seems necessarily to exclude the idea of permanence, unless character or acts, since the passing of it, render its remission unsafe, and dangerous to the interests which were intended to be guarded by it. The sentence, thus necessarily a qualified and remissible one, was declared by the court to be sufficient. Is it just to let it run out into another sentence, by becoming practically an unqualified and irremissible one?

Not only does a sentence of suspension by its terms preclude the idea of perpetuity; but the Church has, since Bishop Onderdonk's sentence, emphatically and authoritatively decided, that hereafter all such sentences shall positively declare themselves remissible, and provide for their own termination. This, therefore, the Church holds to be a just and right principle. Nor should the fact be overlooked, that in doing this, she positively declined and refused so to do it as to exclude *past* acts from the operation of the principle. True Christian obedience embraces the *principle* as well as the *letter* of laws.

To say that a Bishop or other clergyman once suspended can never again be apt and meet for his office, is to take ground against the Church. She considers that he may be; else she would not have provided for his restoration—would not indeed have prescribed suspension as a punishment at all.

Ought not Bishop Onderdonk to be regarded, even by those who hold his sentence to have been a valid and just one, as *having fulfilled the penalty of the law?* For upon what principle of humanity or justice, can the *suspension* of a party, giving no additional offense, be extended beyond eight years? If he has fulfilled the penalty of the law, can the continuance upon him of its grievous burden and sufferings be other than unlawful and unchristian oppression?

It has been suggested, that before he can expect a termination of his sentence, and as an evidence of the repentance which is indispensable to the remission of penalty, he must acknowledge the justice of the verdict, and consequently the falsehood of his plea of Not Guilty. This supposes, of course, that the plea was necessarily false, and the verdict necessarily or infallibly right. But can this be said of any human decision? Is it infallibly true that the majority of the court was right, and the minority wrong? Has it never been proved, beyond possibility of doubt, that tribunals, both civil and ecclesiastical, though composed of intelligent, wise, virtuous, conscientious, and pious men, have erred; and that verdicts and sentences, honestly given and past, have afterwards clearly appeared to be unsound? No good man will say that this is impossible with regard to the verdict and sentence in the Bishop's case. If it is not, I see not how the non-retraction of his plea can be a reason for charging him with a want of spiritual preparation for an act of mercy.

This argument would be good, even had the conviction been *unanimous.* Unanimous verdicts of juries, and decisions of courts, composed of good, true, and wise men, have been proved to be wrong. It is totally inconsistent, not only with the teaching and warnings of history, but with evangelical views of human nature, to say, or imply, that in any given case they cannot be wrong.

This view, and legitimate argument from it, are strengthened, if verdicts and decisions are *not* unanimous; and this in a degree proportioned to the claims to respect and confidence in the characters and qualifications of those dissenting. Apply this to Bishop Onderdonk's case.*

The principle here faulted would, I apprehend, strike at the root of the whole system of appellate jurisdiction; because it regards the plea of Not guilty as necessarily false, and therefore the party as necessarily guilty, if a judicial decison has gone against him.

I think it follows from all this, that the decision of the question of remission of penalty, or the termination of a sentence, cannot justly be made to depend, in the least, upon the revoking of the plea of Not Guilty, and a profession of satisfaction with the verdict as right. A plea, and a verdict counter to it, cannot, of course, both be right; but both may be equally honest. The withdrawing of the former, therefore, cannot equitably be made a point in deciding whether the ends of justice admit of mercy.

It may be thought that, as the remission or termination of the Bishop's sentence would replace him in the discharge of episcopal duty in his Diocese—where some may think he could never again be useful—this is itself a reason why the remission or termination should not take place. This—to revert to a principle and fact noticed above—is inconsistent with the view taken by the Church. She has provided for the suspension of Bishops, and for the termination of such suspension. She has also clearly recognized, established, and enforced, the principle that suspension does not sever the diocesan connection. Consequently, the termination of suspension must restore to the prerogatives and duties of that connection. Therefore the Church does not suppose that suspension unfits a Bishop for return to his diocesan duties. On the contrary, she provides for such return.

But farther: this objection involves, and I believe has sometimes been connected with, the idea, that a suspended Bishop's resignation of his Diocese might very properly be a condition of the removal of his suspension; inasmuch as, though not unfit to be *a* Bishop, he may be unfit to be again the acting Bishop of his Diocese. This appears to me to contain a principle at variance with the Constitution and Canons of our Church. If I understand these right, a Bishop, when tried, is not regarded in his *diocesan capacity*, but as *a Bishop of the Church of God.* His diocesan jurisdiction is not an allowed subject of consideration by an ecclesiastical court. And I hold it to be an essential principle of law and justice, and inseparable from the due maintenance of individual rights, personal and official, that a point on which a tribunal has not power to decide, cannot be properly allowed to have weight or influence in such determinations as are within its lawful sphere. Otherwise, an end may be brought about by indirect management, which is beyond the agent's lawful power and authority—a principle abhorrent to Christian morals. An ecclesiastical court cannot admonish, suspend, or depose a Bishop for not being useful in his Diocese, or not being popular, or being disliked, or because his Diocese wishes to be separated from him. If either of these is the result of such misconduct on his part, as the Canons allow to be ground of presentment, *this misconduct*, without any reference to the Diocese, is the only matter before the Court. If this be not lawfully proved, the wishes, opinions, or feeling of the Diocese, however adverse to the accused, are to be disregarded.

He is before them as a Bishop, not as a Diocesan. Questions touching his jurisdiction, or its exercise, are not lawfully before a Court or Council of Bishops; nor before the House of Bishops, or its members, unless brought there by the Diocesan's tender of his resignation. The subject of diocesan relations, therefore, it appears to me, cannot lawfhlly be considered in the question of the exercise of the power vested in the Bishops, of pardon, or of the remission or termination of a sentence. If the present established character and conduct of a suspended Bishop is such, that, if he had no Diocese, it would be, on the part of his brother Bishops, a proper fulfilment of their obligation *so to minister discipline that they forget not mercy*, to "restore such an one in the spirit of meekness," it would seem, on the principles noticed above, that considerations touching his case as a *Diocesan* cannot properly be regarded.

Notwithstanding, however, the reasonableness and truth of what has now been said, the diocesan relation must necessarily be, more or less, incidentally affected by judicial proceedings in any degree. Deposition, of course, annihilates it; suspension puts its functions in abeyance; admonition may involve it in many difficulties; and so may the termination of suspension; and so indeed may presentment and trial, even though acquital should be the result. Still it is true that the question of diocesan jurisdiction is not lawfully before a Court or a judicial Council of Bishops.

The incidental effect on episcopal jurisdiction of the just and lawful exercise both of judical discipline and judicial mercy, is one of those things which must be left, in prayer and faith, to the providence and grace of God. It has, to the Christian heart, a connection which such a heart delights to contemplate, with the evangelical doctrine of the freeness, fullness, and sufficiency of that grace, and with the precious promises of it in the Bible. The principle of the entire remissibility of penalty, of the restoration of an offender to entirely renewed favor, and of his replacement in forfeited privileges, is a leading feature of the Gospel, and an essential ground of hope to every sinner. It is also one of those principles, in the practical operation of which, man, in a renewed and sanctified nature, is to become God-like, by being an humble imitator of God. In this, as in many other things, the tempter may try to persuade the natural heart that there are difficulties in the way of duty, and consequences to be apprehended from it, which justify its neglect, and even opposition to it. The true Christian's faith is strong in the recuperating influences of the grace of God. To this he trusts, and for this he prays, for the effectual removal of such difficulties, and warding off of such consequences. He fears no evil, when what he conscientiously believes to be right is the question before him. He has full confidence in the sufficiency of divine grace to magnify its own power, to cheer and and encourage humble dependents upon it, to promote the glory of its Great Author and Giver, and to teach the world that there is a renewing and hallowing energy in the Gospel which mocks at all the pretensions to efficiency and success that worldly policies and expediencies may multiply; and which can avert the evils they dread, and turn all to good.

Cogitatio.

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* The *Episcopal Recorder*, and *The Protestant Churchman*, long since gave currency to the palpable falsehood that the Bishop was unanimously convicted. Their attention has often been called to the subject; but they have, it is believed, obstinately refused to retract the falsehood, and tell the truth.

* * *

For The Churchman.

Rev. and Dear Mr. Editor: Please give me a little space to say a word in reference to the long communication of W. N. in your last issue. More than a column of your second page was occupied last week by his communication, which in itself is bad enough; but he purposes to treat your readers to another communication in which he intends to complete what he has to say. It does appear to me that he has wasted his time, and has also occupied much of your space; and to no good end. He has seen an article in the *New York Ecclesiologist* entitled "Notes on the Celebration of Divine Service," and has set his pen most vigorously to work to find fault. He objects in the first place to the dictatorial positiveness of the article; he then proceeds to a particular analysis of it, calling it, by the way, a *Communication*, which it is not. The article is taken from the *Churchman's Diary for* 1853, and is so headed in the *Ecclesiologist.* It is not recommended by the Editor, nor does he pretend to say that it expresses his own sentiments or views. He simply inserts it, knowing that it will be interesting to some, perhaps most of his readers. Had W. N. read every number of the *Ecclesiologist* he would have known that some of the directions in the article of which he complains are directly adverse to the sentiments of the Editor of the *Ecclesiologist.* If he must write his objections and send them anywhere, I would most respectfully urge that he spare your readers the infliction and send them where they properly should go, to Mr. J. H. Parker, Oxford, who is the publisher of the *Churchman's Diary*, and is responsible for what it contains. He no doubt could easily give his reasons for inserting it. Surely the Editor of the *Ecclesiologist* is not to be blamed for the sentiments of the article which he extracted and properly credited, any more than you would be if you made an extract of some portion of our Church Almanac which gave directions, which *every* one did not consider exactly the thing, provided your extract was headed, "*From the Church* Almanac."

M. A.

* * *

For The Churchman.

How can the Clerical Delegates to the General Convention bring their expenses within reasonable limits?

This is an important question, Mr. Editor, to some of us who are obliged to attend. We clergymen of the south and west have to "count the cost" more carefully than our brethren of the north. Our Conventions, in many cases, make no provision for our traveling expenses. This, of itself, is no small item to come out of a poor man's purse.

When we reach your great city, feeling ourselves total strangers, we take refuge at the Astor House, or St. Nicholas, and eat our heads off in a marvelously short time.

Cannot you, Mr. Editor, inform us beforehand of some cheap but respectable system of boarding, by which we may save ourselves from bankruptcy? I know that a general invitation is given to the clergy to register their names at some bookstore, with the assurance that places will be provided for them. But so much coldness and stiffness have oftentimes been manifested, that the southern clergy (accustomed to a different system at home) have gone, in their desperation, to some expensive hotel, and there exhausted the contents of their slender purse, to very little satisfaction. We would much prefer to pay for what we get, than to be thrust as unwelcome guests upon any of your families. We wish, however, to eat and sleep at moderate charges, such as our limited means will enable us to meet.

A Clergyman with a Small Salary.

Glen Cove, L. I., 10th September, 1853.

The Rev. Editor of the The Churchman:

Dear Sir: There is such an open-face welcome in the broad columns, and bold, clear-headings of *The Churchman*, that one feels assured of a home treatment in behalf of any Church intelligence you may take under notice. The present Diocesan item, therefore, will not want a proper entertainment.

"The Clerical Convocation of Queens County, L. I." held their regular services—the third of the series,—at St. Paul's church, Glen Cove, on Wednesday and Thursday, the 7th and 8th of September. Six of the members were present, to wit, the Rev. Messrs. Cox of Manhasset, Moore of Hempstead, Chipman of Astoria, Shelton of Newtown, Ransom of Oyster Bay, and Mallaby of Glen Cove. The Convocation were also favored with the presence of the Rev. C. C. Duffie of New York city. Particular restraints of one description or other prevented the attendance of the remaining number. It was also much regretted by Convocation that they could not be favored with the presence of the Right Rev. the Provisional Bishop.

The routine of public duties, as usual, was the celebration of Divine service in the morning and evening of the two days, with discourses appropriate to the occasion. It was gratifying to mark the interest taken by the parishioners and others in these services, as evidenced in the increasing number present at each occasion of public worship; so that at the close of Convocation, on Thursday evening, the church was well attended. It was particularly fortunate that such was the case, as on this evening the *Missionary* character and work of the Church was the special subject of consideration. The need of greater devotion to the cause, as shown in the little we had done, and were now doing as a Church, at home and abroad, was pointedly enforced in addresses from the Rev. Messrs. Chipman, Cox, and Moore.

And as an encouragement to our continued exertions in this behalf—if it does not serve the further purpose of commending a more general adoption of these "County Convocations" than now obtains,—it is here stated, that a parishioner who was present at the above missionary service, volunteered, through his rector, his donation of fifty dollars to the Missionary cause, to be ready when called for, and to be applied to the "Home Department in preference, but if that particular Mission little needs it, then to go to Foreign Missions."

With such conclusion to their duties, it may well be conceived that the members of Convocation returned to their respective parishes with purposes of renewed devotion to their Master's work.

Very truly, and with esteem, your friend and brother in Christ, A Member of the Convocation.

* * *

Editor of The Churchman:

Dear Sir, In an article in your paper of the 10th inst., signed "A City Layman," it is laid down as the law that the same notice must be given of all subsequent elections of churchwardens and vestrymen as is required to be given of the first election of those officers held upon the organization of a parish, that is, that notice must be given "*in the time of morning service on two Sundays previous thereto.*"

If the writer had contended merely that this would be a proper and convenient mode of giving the notice of the annual elections, I should have concurred with him, and spared you the trouble of this communication; but when he lays down as positive law a position which I think is at least questionable, and which, standing where it does, may tend to produce embarrassment in the affairs of churches, and call in question the powers and acts of vestries in churches which may not have followed the rule in question, I must be permitted to express my dissent and the reasons for it.

The provisions in the "Act to provide for the incorporation of religious societies" requiring a notice of election on two Sundays previous, relate expressly to the first election, —"of which first election notice shall be given," &c.—and nothing is any where said in the Act of any notice to be given of subsequent elections.

But says your correspondent the same notice is to be given of subsequent elections, as no different direction is given. I cannot agree to this. The legal inference is, I think, the other way.

The legal rule is, "*Expressio unius est exclusio alterius,*" and by force of it the particular directions for giving notice of the first election must be held to relate to it alone, and not to subsequent elections.

But I may be asked what notice should be given of subsequent vestry elections?

I answer: One of the duties of the first parish meeting for organization is to "determine on what day of the week called Easter-week the offices of churchwardens and vestrymen shall annually thereafter close and their successors be chosen." And this determination is embodied in the certificate of incorporation. The Act then goes on to say, "that the persons qualified as aforesaid (the qualified voters, meaning), shall in every year thereafter, on the day in Easter-week so to be fixed for that purpose, elect such churchwardens and vestrymen."

The time of election is thus fixed by the act of the congregation, and is of course well known to them. The annual recurrence of the fixed day will of course bring to mind its appropriate duty. The vestry in office will know that their term has expired, and the congregation will know that the day of election has come. This is the commonsense view of the matter, and, I apprehend, also the legal rule.

In Angel and Ames on Corporations, a work of high authority in law, the rule is thus laid down:

"The presumption is that every member knows what days and times are appointed by the charter, by-laws, or by usage, for the transaction of particular business, and therefore no special notice is requisite for assembling to transact the business specially allotted for such days. In most private corporations there is a particular day appointed for the election of officers, and when the day is thus appointed for an election no particular notice may be required."

What the writer here says applies fully to church incorporations, which in law are all classed among private corporations.

If I am right in my views it follows that the annual elections may be held even without any notice, and that any church may fix by a by-law or by usage the time of giving notice and the kind of notice to be given.

And I apprehend that even if the law were as laid down by your correspondent, no election of a vestry would be illegal or void for want of strict adherence to its formalities.

The Supreme Court say in the case of The People v. Runckel, 9 John, Rep. 158: "We must give the Act a reasonable and liberal construction for the benefit of the churches." And they held that, where the trustees of a Dutch Reformed church were required to be elected annually, an election on *Pinxter Monday*, a moveable festival, was a compliance with the Act.

And in the subsequent case of The People v. Peck, 11 Wendell, 604, which was the case of a Baptist church, and in regard to which six days' notice of the election was expressly required by the Act, the Supreme Court held that the election was good even where this requirement of the Statute was not complied with, provided the election was fairly conducted and all the congregation in fact had notice.

Asking your pardon for the length of this communication, I subscribe myself,

A Brooklyn Layman.

For The Churchman.

OUR DUTY TOWARDS OUR NEIGHBOR.

NO. I.

Question. What is thy duty towards thy Neighbor?

Answer. My duty towards my Neighbor, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honor, and succor my father and mother: To honor and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire desire other men's goods; but to learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

—*Church Catechism.*

It is wrong to regard the Church Catechism as adapted solely to the instruction of children. We cannot indeed be too thankful that it is so constructed that the young mind, may, in no small degree, even in the prime tenderness of its powers, by the help of affectionate parental, sponsorial, or pastoral guidance, compass its meaning, and enter into its principles and spirit. It is for the best temporal, spiritual, and eternal interests of the rising generation, that the Church has, from ancient times, set forth the following rules for her ministers and people, in reference to the great duty of catechizing; including, it will be perceived, both *instruction*, that is the catechist's explanation and enforcement of the *meaning*, and *examination*, that is, seeing that the catechumen has the *words* well committed to memory:—

> The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.
>
> And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is appointed for them to learn.

But let not the matured intellect—let not even the vigorous and well-stored mind of the man of learning and of science—count the catechism as unworthy of its continued regard. The wisest Christian may yet find in it important aid and guidance in his religious inquiries and studies, and the profoundest theologian in his pastoral instructions. Especially should every member of the Church, who, according to the obligations of his parents, sponsors, and pastor, was examined and instructed in the catechism in his childhood and youth, often have recourse to it through life, to see if he has duly profited by the blessing thus enjoyed, and is ever faithfully striving to incorporate the holy teaching then imparted into his character and conduct. Indeed it cannot be too deeply impressed upon the minds of the children of the Church, that that holy mother, in the teachings which she has derived from God, is our best earthly counellor and guide in religious and moral duty. Her instructions are given in the volume known as the Book of Common Prayer, connected with the large use which it makes of the Holy Bible. To those instructions the Christian may confidently look for right guidance in all things pertaining to his duty to God, his fellow-men, and his own soul.

The extract at the head of this article from that rich and truly evangelical portion of her instructions, the Church Catechism, it is intended particularly to notice in this and two or three following communications. And may God's blessing rest on the humble effort to do good!

This portion of the catechism is the Church's brief practical comment on the last six of the Ten Commandments.

The exercise of an enlightened judgment and sound reason on the Gospel system of morals, commends to our respect and adoption three rules for the proper understanding of the full meaning and intent of its various precepts. They are (1.) Wherever a duty is enjoined, the contrary sin is forbidden; and where any sin is forbidden, the contrary duty is enjoined: (2.) When any duty is enjoined or sin forbidden in general, all the particular kinds therof, and all the means that lead thereto,* are likewise enjoined or forbidden: (3.) In matters appertaining to relative or social obligation among men, the principle of *reciprocity* is to be observed; that is, the duties of one party in any connection in life suppose also reciprocal duties of other parties in the same connection.

Such principles have evidently been applied by the Church in her comment, given above, on the last six commandments. They will also be useful in an examination of the full bearing of the comment itself.

Let that teaching be carefully read and considered. As a pandect, or comprehensive summary of duties arising out of man's rational nature, and social state, it deserves the serious attention of the ethical philosopher: let him say whether, after all his ranges through the fields of moral science, he can settle down on any better, simpler, and more sufficient summary of moral duty. It deserves the serious attention of the political economist: let him say if he can anywhere find a better guide to individual civil duty, and general civil welfare. It deserves the serious attention of the legislator: let him say if he has anywhere a better code of principles and precepts on which to build the fulfilment of his appropriate obligations and responsibilities, in the great concern of civil and social welfare. It deserves the serious attention of the magistrate: let him say if he can have before him a better guide in what he can do for the peace, good order, and common interests which he has specially in charge. The good Christian and conscientious Churchman will find it fraught with the clearest information of his understanding, the best regulation of his principles, and the most wholesome exhibition of motives and sanctions, in his devotion to the social duties in which the world naturally looks to him for good example.

"My duty towards my neighbor, is to love him as myself."

This is the fundamental principle whence every subsequently mentioned particular of social duty is to flow. It is the great commandment, the golden rule, which sets up the guide that is to lead man in every department of duty to his fellow man.

There is a kind of philosophy, so called, which regards selfishness, or considerations of merely personal interest, as the only motive that can be relied on as effectually swaying the human mind in the discharge of social duty. The consequence is, that the precept now considered is looked upon as chimerical and impracticable. But the christian knows that an impracticable law could not be given us by our Divine Teacher. And seeing evidence, strong as reason can require, and which has wrought conviction on the greatest minds, that *this* law is *of* God, he receives it as therefore enjoining a duty which man can discharge to the divine acceptance; and to the observance of which, therefore, he is morally bound. It is only the ignorance of the unrenewed mind that regards this precept as impracticable. The true christian well understands that gracious feature in divine economy which unites the conferring of ability with the requirement of duty, and provides an all-sufficient remedy for the imperfections inseparable from human nature. In the direction and aid of divine grace through Christ, pledged to the Church, and conferred on all its faithful members, he sees how he can aim at the fulfilment of even the highest and holiest requisitions of the divine law; and how he can do so in that true evangelical faith which rests with full confidence on the One Mediator between God and man, as securing for his humble and earnest sincerity God's acceptance and benediction. Thus he gives himself cordially and faithfully to the ways of God's laws, and the works of His commandments; making himself a blessing to his fellow men; and advancing the honor and glory of his God and Saviour; to his own unspeakable comfort and enjoyment here, and his eternal happiness hereafter.

The practical operation of obedience to this precept, is, that we "do to all men as" we "would they should do unto" us. Our Maker has been pleased to create men for each other, and to give us a nature rendering society, and social duties, indispensable to our comfort and happiness, and indeed to our very being. Innumerable ties bind human creatures together. That closest connection which God established betweenthe first of our race; parental, filial, and fraternal relationships; the more distant grades of consanguinity or affinity; the different departments of the household; the bond of neighborhood; co-operation or mutual dependence in business; the several grades of ecclesiastical and civil fellowship; the various relations into which men are thrown to each other by prosperous or adverse circumstances; and the very participation of a common nature; are all contemplated in the great general rule, "Whatsoever ye would that men should do to you, even so do to them." To apply it, the Christian has only to suppose himself to have exchanged situations with him who is interested in his conduct; and then seriously and conscientiously ask himself, what he could reasonably desire, and be justified in expecting, from the other party; and be governed by the decision of a righteous and impartial judgment.

If christians would be so regardful of their duty to God, of the peace, happiness, and welfare of society, and of their own moral character, and enjoyment and interests both temporal and eternal, as carefully to act on this blessed rule, what a different world would we inhabit! One half the sufferings which now reach the ear and rend the heart of humanity would be known no more; one half the sins which draw down the vengeance of an angry God would be removed; no more would insult and injustice disgrace our nature, cruelty and oppression extort the cries of the injured, or revenge seek its persecuting or murderous satisfaction; no more would vanity and selfishness turn aside honorable and christian regard for the claims and feelings of others; no more would cold insensibility steel the heart against the sweet charities and sympathies of life, or anger or petulance disturb its quiet and enjoyment; no more would malice, or harsh judgment, or thoughtless intermeddling, love to fasten on the faults of others; peace, harmony, and good will, would take place of the animosities and contentions which now so largely embitter the intercourse of the human family; men would live indeed as loving children of a common Parent; each, in his proper sphere and order, striving to serve Him, and promote the common interests, comfort, and enjoyment; and all having steadily in view the consummation of happiness, when they shall meet together in their Father's house, eternal in the heavens.

B. T. O.

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* This is, of course, to be understood with some qualification. Things good in themselves may often lead, by abuse and perversion, to evil; and, on the other hand, things sinful may often, by divine overruling, become means of good. In the former case, the rule of prohibition applies, whenever a thing, though not wrong in itself, has usually proved or is likely to prove, in the person concerned, or owing to the state of things around him, peculiarly liable to sinful abuse. In the latter, the great principle must be undeviatingly maintained and acted on, that evil is never to be done, to whatever good it may be intended or expected to be contributive.

For The Churchman.

Mr. Editor: It gives me great pleasure to send you the following extract from a letter from a distinguished Clergyman, the Rector of one of the largest and most intelligent parishes in our country. It speaks sentiments which I hear from sound Churchmen in all quarters.

An old Churchman of the Hobart School.

Extract.—"I hear the very strongest expressions of approbation touching *The Churchman*. It seems to be making friends in all quarters. The Bishop of ——* was quite enthusiastic in its praise."

* The title of this Bishop is of course given in the letter; but I do not think it becomes either a Christian or an honorable man to parade in public the names of those who communicate their thoughts in the privacy of friendly conversation or correspondence. The name, however, is with you, Mr. Editor; and any good Churchman who thinks fit to inquire for it, will see at once that your paper could not have an endorsement more worthy of confidence.

For The Churchman.

CHRIST CHURCH CATHEDRAL, FREDERICTON, N. B.

Mr. Editor: The narrative of the consecration of this important building, in your last number, is admirable for the accuracy of its statements as well as for the perspicuity of its style. But there are two or three words in it which, chiefly by their collocation, imply an error that I am desirous to correct, because it originated with me and not with the skilful writer of the narrative. They occur in the following sentence: "We must not omit to mention that special honorable mention was made on this occasion of the accomplished Architects—Messrs. Butterfield & Wills." The occasion was the meeting on Thursday, at the Bishop's house. I then said, that I thought we ought not to separate without some acknowledgment of the merits of the Architects, and spoke of them as "Messrs. Butterfield & Wills." Hence, I suppose, the form of mentioning them in the narrative. But I have since learned, contrary to my first impression, that to Mr. Wills, chiefly and almost exclusively, belongs the title of *The Architect of the Cathedral*. Mr. Butterfield furnished the plans for the chancel and the internal arrangement of the choir; but these were considerably altered, in their details, by Mr. Wills, while he is also the *sole* Architect of the entire building, with this exception. I send you this brief explanation from the same motive with which I introduced the subject in the meeting,—because I think that on such occasions those who are really the working-men ought not to be forgotten, and especially in justice to Mr. Wills, to whom, on the same occasion, I expressed my sense of the acknowledgments due from American churchmen for his many good and beautiful works among ourselves.

H. S.

For The Churchman.

SHARON SPRINGS, N. Y.—LAYING OF A CORNER-STONE.

The laying of the cornerstone of Trinity chapel, Sharon Springs, by the Provisional Bishop of the Diocese, took place according to previous notice, on Tuesday morning, Aug. 30, in the presence of a very large assemblage. Besides the visitors at the Springs, and the parishioners of Grace church, Cherry Valley, there were present with the Bishop five of the clergy, viz: Messrs. Lance of Georgetown, S. C., Franklin of Amsterdam, Moyses of Fairfield, Hayden of Schoharie, and Dowdney of Cherry Valley. The Bishop, proceeding to the site with the clergy and laity, then commenced the usual service. Before the stone was laid in its place, the Bishop requested the Rev. John Dowdney, rector of Grace church, Cherry Valley, and Missionary at Sharon Springs, to read the list of documents placed in the leaden box within the cornerstone. It was as follows: 1st, The Holy Bible; 2d, The Book of Common Prayer; 3d, The Constitution and Canons of the Protestant Episcopal Church in the United States; 4th, The Constitution and Canons of the Diocese of New York; 5th, The last annual Report of the Sunday School Union of the Protestant Episcopal Church in the United States; 6th, The first Pastoral Letter of the Right Rev. J. M. Wainwright, D.D., D.C.L., to the Clergy and Laity of the Diocese; 7th, The Church Almanac for 1853; 8th, The New York *Churchman* of Aug. 27th, 1853; 9th, *The Church Journal* of August 25th, 1853; 10th, One of the County papers of August 27th, 1853; 11th, An account of the laying of the cornerstone, with the names of the rector, wardens and vestrymen of Grace church, Cherry Valley, &c.

After the stone was laid, an earnest and admirable extempore address was made by the Bishop. Although his hearers were standing, with but little shade, under a burning sun, there was no uneasiness whatever, so deeply interested were they in his eloquent expression of those beautiful words of St. Paul to the Ephesians, "And ye are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone: In whom all the building fitly framed together groweth unto an holy Temple in the Lord." The true glory of the Christian Church; its foundation; the moral superstructure, in contrast with the temple of Diana at Ephesus, which, as the speaker supposed, the Apostle might have had in his mind; and the end for which it was established, were each noticed. He then showed the grounds of our Faith as churchmen, dwelling with much feeling on the scriptural character of our Creeds and Liturgy; the value of that Liturgy; the warrant for our threefold ministry; and the various means of grace which are found in this Church, for the comfort and edification of Her devout members. After speaking of the importance of the undertaking—there being no house of worship of any kind in the village, although thousands annually resort there from different parts of our Union for health and recreation—he expressed the hope that the Church might prove a great blessing to the place, and that many who came for bodily health might, through the Word and sacraments, find healing to their souls. The address was received with unmingled pleasure. It was conciliatory, but firm and decided, for he placed our duty and obligation as members of the Church of God on the right ground. The Faith of Christ in its integrity,—the Gospel in the Church—such were the points that he enforced with all his usual warmth and ability.

A valuable lot of ground has been secured by the corporation of Grace church, Cherry Valley, for the object. The structure will be a very neat one, in the early English style, with open benches, capable of seating about 350 persons. All the seats will be *free*, as the church will be built and sustained by the voluntary offerings of those who may worship in it. It is hoped, that a sufficient amount will soon be obtained, that the building may be enclosed this Autumn, and that so it may be completed by June 1854. May God prosper the undertaking now commenced in His fear, and in true affection for His Holy Church, that it may become, when consecrated, "a court beautified by the presence of celestial powers."

For several years the clergymen of Cherry Valley have officiated during a part of the season, in one of the Hotels at Sharon. The attendance has always been large, and great anxiety has been expressed for the erection of a church. One year ago the vestry of Cherry Valley resolved, as soon as they could procure funds, to build a chapel there. They have now secured a valuable lot for the purpose, in the very centre of this growing village, and paid all the expenses connected with the laying of this cornerstone. This has been mainly accomplished through the energy and zeal of the Wardens of the Parish.

The Bishop has warmly sanctioned the enterprise. Many it is believed, will feel it a privilege to contribute of their abundance to a work so useful, and in its results so glorious. Any donations for the object will be thankfully received and acknowledged by the Rector of Grace church, or by Henry Roseboom, Esq., Cherry Valley, who is duly authorized to receive the same.

The above, Mr. Editor, is a brief notice of an event that has already cheered the hearts of many devout members of our Church. It was the last official act of our Bishop in the visitation of his Diocese. His labors in this neighborhood have won for him the hearty admiration and love of the clergy and laity, for never did any Bishop work with more untiring energy, while he was with us.

Cherry Valley, Otsego Co., N.Y., }
September 5th, 1853. } J. D.

THE CHURCHMAN.

NEW YORK, SEPTEMBER 24, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

THE COURT OF BISHOPS.

Most sincerely do we congratulate the Church, and every class of people and every school of opinion in the Church, on the issue of the late Episcopal proceedings at Camden, of which an account will be found in another column. We may now confidently affirm that the long, long agony is over. The result is indeed a great, a very great relief; a relief which the Church was in most pressing, we may almost say desperate, need of. It was surely time, high time, that something should be done to arrest that dreadful war among the rulers and chief pastors of the Church, or, as we love to call and consider them, our Rt. Rev. Fathers in God. It is for the interests of us all, every way, that both the office and the persons of our Bishops should be held in high reverence and esteem: nothing could be worse, nothing more fraught with anguish in the process, or with evil in the result, than such a course and train of events as must go to extinguish or impair that sacred and awful respect with which a right-hearted Churchmanship has ever been wont to look upon the Episcopal Office. And the Order is so consecrated both by the breath of Inspiration and by the reverential affection of ages, that perhaps nothing could disrobe it of its titles to honor, and bring it, we will not say into contempt, but into irreverence or disesteem, but some protracted unwisdom or indiscretion, or some ill-tempered, offensive, and scandalous misproceedings, long persisted in, on the part of the Bishops themselves.

And this is just what we were, or at least seemed to be threatened with. It was growing to be no uncommon thing for men to say,—men, too, of high character and of considerate speech,—that the Church would get along very well now but for her Bishops. Some malignant fatality seems, of late, to have been transforming them into our most crushing grievance, and rendering the very office itself, apparently, a fountain of strife and bitterness, from whose issues there was no escape; and many, very many, who would fain build their religious hopes and send out their better thoughts amid the smoothnesses of peace and the charities of brotherhood, have been forced to hang their heads with shame and sorrow at the frightful prospect which seemed to stretch itself indefinitely before them. It was of course understood full well that Bishops are but men; that they are encumbered with the same infirmities and beset with similar temptations as the rest of us; and that, if stronger in grace than others, they have from their position special need of that greater strength. Moreover, there is strong necessity that the Bishops should be able to look trustingly to one another for comfort, succor, counsel. They can nowise be exempt from the need, which forces itself upon all of us everywhere, of putting a favorable construction upon each other's motives, and of holding fast that charity which would lead them to think the best things, hope the best things, believe the best things of one another. And it should never for a moment be forgotten that as, from their fellowship in like duties and perogatives, they have peculiar opportunities of mutual benefit, they have also corresponding opportunities of mutual injury. And indeed, wherefore are we linked together in the bonds of brotherhood, but to the end that we may have more power over each other, and on the supposition that this power is to be exercised in love, though it may be exercised in enmity? A brother can best draw the veil over a brother's failings; and when, instead of this, such fraternal nearness is used for the purpose of stripping off that veil, and leaving those failings naked, to be the spoil of greedy eyes and hostile tongues,—this surely is not, nor it cannot come to good. And the appearance of late has been,—we do not say that such was really the case, but so it has appeared,—that our Bishops were grown specially apt and and inclined to exult and triumph in the discovery of each other's infirmities and faults, to hunt them up, to rake into them, to dwell upon them and make the most of them, to view them in their worst aspect, and to set them in the worst light; as if the proper reverence of the Episcopal body had some strange need of being watered by the blood and tears of some of its members. All this was terrible in itself, and could not but be inexpressibly afflicting to all within the Church, who saw whither it was leading.

From this dark and gloomy prospect which was closing in about us, we turn with unspeakable comfort and hope to the light that has recently dawned upon us from the Episcopal Court at Camden. In our fullness of joy and thankfulness at the event, we feel little disposed to sift and scrutinize over-minutely, in order to discover and point out how and where it might have been better. On the whole, it is well, well enough; and we are for letting well enough alone, remembering that there is such a thing as going further and faring worse. The result, in itself considered, is substantially the same as it stood at the adjournment of the former Court: though several new circumstances, in the position of Bishop Doane, and in the feeling and unanimity with which the final action was taken, go to render the judgment a firmer ground of confidence, and leave no conceivable pretence for any further prosecution of the matter; not to mention that from the length of time through which the thing has been driven, and from the unmitigated rankling and festering which it has been causing for nearly two years, all men were grown heartily sick of it, and were filled with intense longing to hear the last of it.

It may now be held as a settled point, no doubt, that the Court of Bishops is legally competent to entertain a motion to dismiss a presentment. And under such a motion, they can of course receive and consider such matters as they may judge pertinent and fit. Nor does it seem to involve any material difference, at least none worth quarreling about, whether in such cases, a diocese be heard through its committee personally admitted into Court, or through its Bishop, acting as their organ; for in either case the same matter, the same reasons, and the same authorities will be taken into the deliberations of the Court, and will have much the same weight and influence in their final judgment of the question. On the whole, it seems more consonant and more conducive to the proper order of judicial proceedings, that the Diocese should speak to the Court through its Bishop.

It seems, moreover, worthy of special consideration that, however language may have been used in a loose and popular way, the Convention of New Jersey did not and could not claim, in a strict legal sense of the term, to have *tried* their Bishop. We all know well enough, or ought to know, that a Diocese has, properly speaking, no power to try its Bishop; that a Bishop, as such, cannot be tried save by his peers. And the truth probably is, that nobody ever thought of the matter as standing otherwise. But a Diocese is both legally and morally competent to institute and carry through an investigation, in order to ascertain whether there be sufficient ground for a trial. And in a charge of immorality or of criminal dealing, it is not easy to see how a better judgment could well be had, than that of a Diocese thus proceeding. For in case of a Bishop so accused, what can be stronger and better and more decisive everyway, than to stand thus vindicated by the affectionate confidence of those who have long stood to him in the relation of neighbors, and have been in a condition to see and know him in his daily goings-out and comings-in? Seldom, indeed, has it been our privilege to contemplate anything in human life so beautiful as what has been manifested between Bishop Doane and "the flock over which the the Holy Ghost hath made him overseer." Nothing could separate them from the love of their Bishop. It has really seemed as if they would pluck their hearts out for him; and part with their eyes rather than a hair of his head should be touched with reproach. To our mind, this whole exhibition is honorable alike to him and to them. To suffer is to conquer indeed, when it has the effect of drawing forth such nobilities of heart and soul! In the generous sympathies of his Diocese, so unfailingly extended to him, Bishop Doane can well afford to forget the cruel hardships of his case; he is himself too generous and large-hearted a man to regard as other than a blessing, that course of proceedings which has revealed to him the possession of so sacred and priceless a treasure.

As to the truth of the case, as set forth in the statement of Bishop Doane, it is just what, substantially, we had supposed it to be. Men of enlarged and liberal thought, and who have some acquaintance with the practical exigencies of business, were fully prepared for such an announcement; it is in strict accordance with what they had figured to themselves as the presumptions and probabilities of the case. Bishop Doane and his friends have often hinted, and sometimes more than hinted, admissions of as much. The Bishop had started with ample resources to have lived in affluence and splendor, unstraitened, free from want and from the fear of it, if he had been content to be the wealthy Bishop of a languishing Church. With that self-forgetting generosity which forms a part of his nature, he had embarked his all, and, as it unhappily proved, more than his all, in that cause which was dearer to him than any private end, and therefore dearer, because he was of a large and overflowing public spirit,—a spirit touched to such issues as low, selfish, and ignoble minds can never be made to comprehend. In carrying on his work, the Bishop, almost before he dreamed of such a thing, became deeply and largely involved: in the progress of his involvement he struggled long and hard, he strained every nerve, racked every resource, to prevent a crisis and avert the evil day. It is not in human nature, however honorable and upright of purpose a man may be, to foresee or to experience such a narrow and grinding predicament, without overstraining his powers and trying his very utmost, to make good his passage. That, in such a necessity of extreme measures, he should be thrust upon doing some questionable things,—things which, if he be of a delicate and sensitive honor, he must perforce look back upon with piercing regret and sorrow,—is what reasonable and considerate men expect;—things which, be it observed, the worst men are always the first men to applaud, if they succeed, and which candid and fair-minded men know how to make allowance for, if they fail. Indeed, it may well be thought that a man *ought* to do some questionable things,—things that were otherwise not altogether defensible,—rather than let in upon himself and others the evils of a break: men of honest judgment will tell us, that it would be wrong in a man not to use extreme measures for preventing such a catastrophe. The thing is indeed a great hardship, and to a noble mind the hardest part of it is the indirect and doubtful expedients to which it often forces a reluctant resort.

Bishop Doane failed,—failed as many honorable men had done before, and many have done since. When the crash came, his means were greatly overworked, his resources exhausted, his faculties prostrate; nothing was left him but those inextinguishable recuperative energies which have since, with the blessing of Providence, more than wiped out the dishonor of his fall. To fall foul of a man who had thus struggled and thus fallen, to ply him with the instruments of torture, and endeavor to rack out the worst features of his conduct, was the part of—perhaps it is best not to say what. If in his past doings there had been much to blame, there was in his present condition much to pity, and more to respect. A generous enemy, if he did not so far let go his enmity as to lend a helping hand, would at least, for very decency, have stood aside, and left him a free chance to rise and recover himself. The rest of the story is soon told. Bishop Doane hastened to order his affairs in the most equitable and honorable manner that the case would admit of: to the best of our knowledge, the most scrupulous integrity could find no fault with the disposition made both of his havings and of his forthcomings. Overwhelming as had been the crisis, he still had something, nay, much, to fall back upon; and there was every reasonable prospect that, if let alone, he would at length be able to fetch up and leave all things right. But this of course must needs be a work of time. The work was progressing as rapidly as could be expected,—too rapidly, perhaps, to suit the designs of some,—when this last war burst out upon him;—a war that seems to have been hatched into being at that time, from an apprehension that the Bishop would soon live down the evils of his condition; so that there was no way but to seize him and smash him up, if possible, while those evils were yet able to look him in the face. In saying this, we have no thought of reflecting on the Rt. Rev. Bishops who acted as Presenters. Their great mistake we verily believe to have been the lending a too ready ear to a small knot or pack of conspirators in New Jersey, who, long before the Bishop's troubles, and from causes honorable to his character, were on the alert for matter against, greedy of any the slightest pretext for snapping at him, and determined to let pass no opportunity of working his ruin.

Far be it from us to justify, in all its parts, the course of Bishop Doane, on the ground of his having taken it with a view to advance the cause of religion. We do not believe that religion *can* be thus served. In this matter it is our settled faith that

> "Him, only him, the shield of Jove defends,
> Whose means are fair and spotless as his ends."

Certainly the thing is not to be defended; Bishop Doane does not himself defend it; and he would be the last to wish that any friend of his should defend it: the best defense it is capable of is a free and ingenuous acknowledgment that it is indefensible. But Bishop Doane's case is not the first of the kind, nor is it the worst, that has happened among our Bishops. Others of them have, in like sort, and to like ends, outstripped their means; have become deeply involved; have failed: and in some cases, if we mistake not, the failure has been worse than his, inasmuch as the party had no such resource to fall back upon, and therefore was less excusable in having adventured so far. We do not mention this to their reproach, or as any impeachment of their integrity. It is to be borne in mind, that in our country, where the Church is young and unendowed, Bishops are under peculiar temptations to overload their powers and to launch out beyond their depth, in endeavoring to build up and carry forward the institutions of the Church. It seems to be a part of the price which the Church has to pay in return for the vast benefit of having a head, that such head is apt to be over-forward and eager in furnishing itself with the sinews and organs of progressive and aggressive enterprise. That zeal, though it be in a good cause, should thus break through the restraints of prudence, is not right; it is censurable in itself, and most disastrous in its consequences. And one of the advantages which may reasonably be hoped for from the recent proceedings, and for which the Church has certainly paid dearly enough, is, that they will have the effect of augmenting and enforcing the restraints of prudence, and of putting our Bishops more watchfully on their guard against that easily-besetting sin of business in all its forms,—the practice, we mean, of counting one's chickens before they are hatched, and of building air-castles out of the self-deceiving visions of hope. Meanwhile, it behooves us all to remember that it is not the part of virtue to tax and torment with inquisitorial rigor everything that may fall out in the spasmodic struggles of a drowning man, or in the tug and stress of an apprehended catastrophe: the wisest judgment, in such cases, will probably be found to rest with him who gives a large and liberal consideration to the specialities of the man and the occasion. Nor does it well appear how, in the case of Bishops, such a miscarriage should be a cause of special reproach, unless they choose to make it the ground of extreme proceedings against one another. By judging each other too harshly, they will of course invite harsh judgments against themselves. And as for the evil as it has hitherto worked amongst them, surely we have as yet no right to question that an effectual remedy for it may be found, without punishing the errors of several in the person of one.

Finally, in regard to Bishop Doane, it is easy to see that his great error lay far back of his actual troubles. The prolific germ of all his late sad befalments was planted long ago, in the simple fact of his having undertaken too much, shouldering more than his strength could well bear, and then venturing with it where he could not touch bottom. What he did under the necessities of a pressing exigency is less censurable than what was done at or near the outset of his course, under the promptings and persuadings of a generous confidence and a large-minded purpose. They who know him well cannot be ignorant that he is a man of great ideas and magnificent dispositions, free, bountiful and princely in his thoughts and sentiments. Such minds have double need of caution, lest, the seed of business responsibilities being once sown, the crop should shoot up so rankly and rapidly as to choke and defeat the growth of any corresponding reliances. When the mind is once embarked in such an adventure, it naturally frames to itself many deceiving promises, and eats the air of over-sanguine expectations: the man, from very confidence in the goodness of his cause, is in danger of reckoning too much upon the zeal and liberality of colder and less interested parties.

Such, or something such, no doubt, is what reasonable and candid men had anticipated as the probable state of the case with Bishop Doane. Nor does it require any great stretch of charity to take this view: it is the simple, ready-at-hand conclusion of ordinary, good-natured common sense. Such men, therefore, will see, have seen no cause for surprise in the matter of the Bishop's statement; rather, their surprise, if they have any at all, will be at the high-minded frankness and genuine magnanimity with which, as soon as a proper occasion was given, he poured forth his acknowledgment. The burden of the offense he shares with others; the honor of such an acknowledgment is his alone. Here he has set us all an example. We are greatly mistaken, if in the judgment of wise and good men, his character do not henceforth stand out clearer, nobler, brighter than ever.

Here We catch it.—The very, very special and particular attention of our readers is hereby invited to the following "remarkable curiosity:"

Camden, Sept. 12.

To the Editor of the Recorder:

Dear Sir,—In justice to myself and to the other two Presenters in the case of Bishop Doane, now pending, I feel it a duty to request you to publish the following:

On my way to Camden this morning, Bishop Wainwright met me and asked if I had seen an attack made by the N. Y. *Churchman* of last week on the Presenting Bishops, referring to a very abusive attack, which I had not seen. He said that he had not seen it, and that he very seldom read that paper, but that several of the Bishops, and those sympathizing with him in Church views, had brought the article to his notice, with expressions of their strong indignation, and that he wished me to know, and authorized me to quote him as saying that he very seldom saw that paper; that it did not express his sentiments and feeling (not particularly alluding to the article which he had not seen), nor did he believe that paper expressed the sentiments and feelings of a majority of the clergy and laity of the Diocese of New York.

As that paper is differently understood, at least in distant Dioceses, it is well the above should be known.

Yours, &c., C. P. McIlvaine.

As to this little harmless spurt, which, it seems to us, is certainly not more angry than unwise, there needs not much be said. It was some time before we could settle in our mind what it referred to, and we are by no means sure that we have hit right even now. In our issue of the 10th, we gave a brief and, as we thought, calm and dispassionate abstract of the proceedings of the Episcopal Court at Camden, as we found them reported in the *New York Daily Times*, and wound up with the following observations, which we suppose to be the head and front of our offending in the matter: "We do not propose to comment on the proceedings. Of course all our readers will notice the little matter about the side-chamber; which, small as it is, is yet very significant, as showing how forward and unscrupulous the Rt. Rev. Accusers are, to take any mean and dishonorable advantage." It would have been better, perhaps, if this latter sentence had been spared. The chief fault to be found with it, as we thought at the time, and as we still think, was and is, that the reflection is so very natural and so very obvious, that readers might as well be left to make it for themselves, which they would be sure to do, provided they had their wits about them. And the justness of the reflection is, we submit, further apparent in that the Rt. Rev. Presenters did not scruple to underhand upon their side the benefit of counsel, while the same benefit was withheld from the other party. All which is, to our mind, fraught with a very deep and solemn lesson, and one which we cannot be too careful to remember and to heed in these times; the scope of that lesson being to warn us how vigilantly we should watch and ward our hearts against that fury of theological rancor, which, if suffered to plant itself and to take its course in a man's breast, will eat out every kindly feeling and every honorable principle.

However, that the dignity and reverence of the House of Bishops, than which nothing is more precious in our eyes, may not be further impaired or compromised by such disreputable effusions as this from Bishop McIlvaine, we are well content to acknowledge and consider ourselves thoroughly used up: we do freely admit, if the admission will do anything to prevent such unseemly displays, that there is not so much of us left, that the Rt. Rev. the Bishop of Ohio need trouble himself any further concerning us. How strange it is, though, that so small a linstock as ours should have had the effect of firing off so large a gun! And we cannot choose but marvel, that so grave and wise and learned a Prelate, as the Rt. Rev. Dr. McIlvaine passes for, should pause in the lofty enterprise he was driving, and stoop to hunt such unworthy and insignificant game as ourselves. We hope, most sincerely, that such notice from so high a source may not render us vain. In conclusion, we will venture to remind the Rt. Rev. Prelate of what Sir John Falstaff says to Justice Shallow, when the latter threatens to inform and proceed against him: "*You'll be laugh'd at.*"

THE CHURCH AT HOME.

New Jersey.—The Episcopal Court at Camden brought its session to a close on Thursday the 15th, and in a manner which we cannot but think will be deeply gratifying to the Church at large. Friday, Saturday and Monday, the 9th, 10th and 12th, were mostly occupied by Bishops Doane and McIlvaine, arguing for and against the motion to dismiss the presentment. Both of the speakers are said to have been very powerful in the matter and manner of their argument. We can well believe that such was the case; and we doubt not, that if the speeches could be reproduced as they were given, they would tell much for the varied ability and resource of our House of Bishops, who, taken all together, are indeed a very noble and superior body of men, and such as we may all delight to honor.

On Tuesday morning, the argument being concluded, the Court went into secret session, which seems to have resulted in the appointment of a Committee of seven, composed of such members as were not present at the former Court, to confer with the Presenting and Responding Bishops, to ascertain whether they could not agree upon some plan for dismissing the Presentment. The Court adjourned over to Thursday, with a view, no doubt, to give the Committee time for action.

At the re-assembling of the Court on Thursday the following paper was received and placed upon the Record:

To the Court of Bishops: The Presenting Bishops, having been informed by a Committee of the Court that a proposal is now under consideration to dismiss the Presentment, upon the several grounds stated in a report of the said Committee, the chief of which is a certain acknowledgment on the part of the Respondent, do represent to the Court that the exclusive right of withdrawing the Presentment is with the Presenting Bishops; that the only legal mode of disposing of these charges by the Court, is to try them by the evidence; that the Presentors stand ready with their evidence to enter on the trial, which they feel themselves bound to ask; that the Court will call on the Respondent to plead guilty or not guilty to the Presentment. With this statement of the legal position of the Presentors, as representing the Executive of the Church in this case, the undersigned are prepared to abide by such action as the Court may take in the premises.

(Signed) William Meade,
Charles P. McIlvaine,
George Burgess.

The following is the Report submitted by the Committee of Seven, as a basis of settlement:

The Committee appointed to confer with the Presenting Bishops and Respondent, to ascertain whether they cannot come to some understanding which shall be mutually satisfactory, and also fully answer the purposes of justice, beg leave to report that, upon consultation with the Presenting Bishops, they found that no understanding could be come to of the sort contemplated in the order of the Court,—the Presenting Bishops feeling themselves unable to withdraw their presentment under any such acknowledgment of error as the Respondent would be willing to make.

The Committee then conferred with the Respondent, who expressed himself quite ready to acknowledge, as he had already done to some extent in open Court, such error as his conscience accused him of. The result of which conference was the paper embodied in the preamble and orders now submitted as the basis of a settlement of this vexed and painful question.

T. C. Brownell, James H. Otey,
Leonidas Polk, Stephen Elliott,
G. W. Freeman, John Williams,
Jonathan M. Wainwright.

Whereas, Very serious embarrassments have been thrown in the way of the action of this Court, first by the postponement of the trial of the original presentment, and afterwards by the decree and orders of the Court of Bishops which assembled at Camden in October 1852, and continued its sessions by adjournment at Burlington, to wit:

"Whereupon it was decreed that, whereas, previous to the making of the presentment now before this Court, the Convention of New-Jersey had investigated most of the matters contained therein, and had determined that there was no ground for presentment; therefore

"*Ordered*, That as to the matters thus acted upon by said Convention, the Court is not called upon to proceed further":

Which decree and order have been pleaded in bar to the trial of the present presentment: And whereas, the Convention of the Diocese of New Jersey has, through a Committee of its most influential and honorable laymen, satisfied itself that whatever may have been the imprudencies, in word and act, of the Respondent, there was not intention of crime or immorality on his part: And whereas the Diocese of the Respondent is now engaged in raising $135,000 for the release of all embarrassment of St. Mary's Hall, Burlington College, and Riverside, the surplus income of which property, when thus released, is to be annually applied to the liquidation of the remaining debts of the Respondent: And whereas the Respondent comes into Court and says:

"The undersigned, in prosecuting his plans of Christian education, in connection with St. Mary's Hall and Burlington College, found that the expenses of the enterprise greatly exceeded his calculations; while the assistance on which he had confidently relied, perhaps too sanguinely, fell altogether short of what he deemed his reasonable expectations. In this condition of things, being entirely left alone and without advice, every step which he advanced involved him more and more deeply in pecuniary embarrassments. He admits that he made representations which, at the time, he believed to be correct; but many of which turned out, in the event, to be erroneous. He was also led, by his too confident reliance on anticipated aid, to make pro mises, which he fully expected to perform; but which, experience has taught him, were far too strongly expressed. He was also induced, for the sake of obtaining money to meet his necessities, to resort to methods, by the payment of exorbitant interest on loans, which he did not suppose was in contravention of the law, and which common usage seemed to him to justify. He also in entire confidence in his ability to replace them, made use of certain trust funds, in a way which he deeply regrets; and although they have long been perfectly secured, does not now justify.

"The embarrassments here referred to were followed by a long and well-nigh fatal illness which, withdrawing him entirely from the business which he had carried on alone, was mainly instrumental in the entire failure of his pecuniary affairs. The perplexity arising from this failure, with the protracted infirmity which followed his sickness, made him liable to many errors and mistakes, which might easily bear the appearance of intentional misrepresentations. In connection with the assignment of his property, he set his name and oath to an inventory of his goods, and also to a list of his debts, which he believed to be correct—an act which he grieves to find had given rise to an impression in the minds of some that he exhibited an insensibility to the awful sanctions of the oath of a Christian man; but while he laments the impression, he declares that this act was only done under legal advice, and in the firm conviction of its correctness. Sometime after his recovery from the illness above alluded to, but while he was still in the midst of his perplexities, smarting under his heavy disappointments, and wounded by the imputations to which in some quarters he was subjected, the letter of the three Bishops came to him. He has no disposition to ascribe to them any other than just and proper motives in thus addressing him, but at the time when he received the communication, he received it otherwise, and under the strong excitement of the moment, penned a pamphlet, part of which he does not now justify, and expressions which, in regard to those brethren, he deeply regrets.

"In reference to his indebtedness, he now renews the declaration of intention which he has constantly made and has acted on to the utmost of his ability thus far—to devote his means, efforts and influence, in dependence upon God's blessing, to the payment, principal and interest, of every just demand against him—an expectation which there is reasonable hope of having fulfilled, since a Committee of the Trustees and friends of Burlington College, by whom both institutions are now carried on, have undertaken an enterprise which is nearly completed, to discharge the whole of the mortgage debt, and thus secure the property at Riverside and St. Mary's Hall, with that of Burlington College, to the Church for ever, for the purpose of Christian education; and, this done, the Trustees have further agreed to appropriate during his life the surplus income of both institutions to the liquidation of all his other debts in carrying on the said institutions; that in the course of all these transactions, human infirmity may have led him into many errors, he deeply feels—he does not wish to justify or excuse them. If scandal to the Church, and injury to the cause of Christ, have arisen from them, they are occasion to him of mortification and regret. For these things, in all humility and sorrow before God and man, he has always felt himself liable to, and willing to receive the friendly reproof of his brethren in Christ Jesus, and especially of the Bishops of this Church.

"G. W. Doane, Bishop of New-Jersey."

Therefore, ordered, that the Presentment before this Court be dismissed, and the Respondent be discharged without delay.

The Committee likewise recommend the adoption of the following orders:

First, That no order or decree of the Court, in October, 1852, or of this Court, shall be taken to admit the right of any Diocese to come between a Court of Bishops and the Respondent Bishop, after canonical Presentment first made by three Bishops.

Second, That this Court believe the Presentors to have acted in good faith, and in a desire and determination to carry out the laws of the Church in such case made and provided, in the painful duty which they felt themselves called upon to perform.

The Court deliberated upon the motion to dismiss until

4 o'clock, when a vote was taken, and the Presentment was unanimously dismissed. The Court then adjourned *sine die.*

Thus has ended this most ugly and distressing case;—a case that was big with mischief to the Church, and could hardly fail of generating ill blood at every step and stage of its progress. It has been fruitful of irritations all round: it shall not be our fault if the subject be touched hereafter with anything but lenitives.

North Carolina.—On Sunday the 4th inst., at Christ church, Philadelphia, the Rev. Frederick Fitzgerald, rector of the church of the Saviour, Jackson, North Carolina, was ordained to the Priesthood, by the Rt. Rev. the Assistant Bishop of Connecticut, acting at the request of the Standing Committee of that Diocese.

Kentucky.—The *Journal* of the Twenty-fifth Annual Convention of the Diocese, which met in Christ church, Louisville, on the 7th of July, is before us. Number of churches in the Diocese, 23; of clergy, 28; of communicants, 1,162; baptisms during the past year, 395; confirmations, 163; S. S. teachers, 100; scholars, 659. The Bishop's address reports two new churches consecrated, one at Frankfort, the other at Hickman. The former, which is said to be "a very chaste and beautiful edifice," was a gift to the parish from John H. Hanna, Esq. The lot, building, and furnishing cost $20,000. Another church was nearly ready for consecration at Versailles. The Bishop also reports one person ordained to the Priesthood, and mentions the singular fact that two others were to have been ordained, but when the time came the ceremony could not proceed, there not being two presbyters present to assist, as is required by canon. The following extract from the the report of the Standing Committee accounts for an omission at which we confess to have felt not a little of surprise:

> At the fourth meeting, November 30th, the Committee met on the call of the Bishop, as his canonical council of advice. The meeting was opened with prayer by the Bishop, who then stated the object of the meeting to be, his desire for advice in reference to the institution of ecclesiastical proceedings against the Rev. W. Y. Rooker, rector of St. Paul's church, Louisville, on rumors affecting his moral and religious character, to the great scandal and disgrace of the Church. After full discussion, the following resolution was unanimously adopted:
>
> *Resolved,* That this Committee advise the Bishop to suspend, for the present, any action against the Rev. Mr. Rooker, on account of the defective legislation of the Church in this Diocese, there being no canon provided for the trial of a clergyman; and that they recommend to the Convention, at its next session, the enactment of such canon or canons as may be necessary in the premises.

The strange defect, we are glad to see, has since been remedied by the enactment of a suitable canon.

Illinois.—Our correspondent "Spectator" will please accept our thanks for his favor, giving an account of the late Convention of the Diocese; but as we have already published one, agreeing with his in the main, the publication of his may of course as well be spared. He mentions, however, one additional particular, touching the Bishop's plan for a Cathedral, which must not be withheld: "The Bishop detailed his plan at length, in his address, for a large and elegant church at Chicago, with free seats and a daily service, and, in connection with it, an institution for the training of deacons. It is to cost about $50,000, and he expects to collect the money in New York, and for that reason asked the permission of the Convention to remain there till his designs were accomplished." There is much comfort in one part of this statement. Churches with free seats and daily services will be found, we believe, the most effectual extinguisher of whatever tendencies there may be to Romanism. We have been used to think highly of Bishop Whitehouse; we now begin to love him. Success to his work!

THE CHURCH ABROAD.

England.—The Society for the Revival of Convocation in the Province of York held a general meeting on Wednesday the 31st. The Treasurer reported a large addition to the number of members, and to the annual income of the Society. But the main item in the proceedings was the reporting of an address from the Council "to the Convention of the American Church, about to meet at New York, soliciting an expression of sympathy on the part of the Church in America with the Church of England in her desire for the restoration of synodical action." The address is as follows:

> The council venture humbly to submit to the Convention of the American Church that a society has been recently formed in England, having for its object to procure, by all legal and constitutional means, for the Church of England the restoration of that synodal action which she formerly enjoyed in her Convocations, and the full and free enjoyment of which has never been wanting to her sister Church in America.
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> The documents accompanying this address will show the character and constitution of the society, the nature of its operations, and the success which, by the Divine blessing, has thus far attended its efforts. The proceedings of the society have met, and continue to meet, with the sanction and, as far as circumstances will allow, the co-operation of several of the Bishops of the English Church, as well as of other members of the two Provincial Convocations, the formal existence of which has been providentially preserved through a period of inaction extending over the space of nearly a century and a half. The results hitherto obtained, and the increasing favor with which the revival of synodal action is regarded by the clergy and laity of the Church, afford reasonable grounds for the expectation that the object for which the society has been called into temporary existence, and to which the labors of its council are exclusively directed, will ere long be fully realized.
>
> In the prosecution of that object, the council of the society feel that they would be materially assisted if the Church in America, as an important branch of the Holy Catholic Church, should see it expedient to record, in her corporate capacity, a confirmation of those highly valued expressions of sympathy with the Church of England, in her desire for synodal action, to which utterance has already been given by several of her Bishops and clergy. They venture, moreover, to entreat the Bishops, the clergy, and the brethren in America, to unite with them in prayer to Almighty God, that it may please Him, in His own good time, to restore to the Church of England the blessing of that corporate action by synods, which, resting on apostolic precedent, has been, under various forms, preserved in the Church Catholic through all ages, and in that branch of it which exists in the United States of America has been attended with signal blessing.
>
> And although confined by the constitution of their society, as a voluntary association for a temporary purpose, to the single object of procuring the revival, through the existing Convocations, of the synodal functions of the English Church, the council cannot refrain from looking forward, with humble prayer, and in holy hope, to the time when the several reform branches of the Church Catholic, in England, in Ireland, in Scotland, in the United States of America, in the colonies of the British Empire, and elsewhere, may—themselves purified and strengthened—bear united testimony for the "faith once delivered to the saints," against the usurpation of the See of Rome, as well as against every form of schism, of heresy, and of infidelity; and when, by this and by other means, the long-lost privileges and blessings of intercommunication between orthodox Churches may be recovered, for the furtherance of the Gospel, for the salvation of souls, and for the promotion of the kingdom and glory of the great God and our Saviour Jesus Christ.

A resolution was then moved and unanimously carried, approving and adopting the address. So that this may be added to the many other sayings and doings of our time, at once indicating and furthering a true unity and fellowship of life and purpose between the several branches of the Reformed Catholic Church.

The Bishop of Chester had been for some time engaged in holding confirmations in his Diocese, and had lately delivered, at Kendal, a charge to the clergy assembled from that town and neighborhood. The *Liverpool Mercury*, speaking of the charge, says,—"It was delivered in an impressive manner, and some parts were truly eloquent when reminding the assembled clergy of the necessity of faithfulness in the discharge of their sacred duties, and the union which should exist between the diligent shepherd and the flock over which he had the charge. Among the topics alluded to in the Bishop's charge were the necessity of better endowments for the ministers of new churches, the Training College at Chester, the schools at Warrington, and Convocation."

The want of extended Church accommodation at Bangor, it is said, is daily becoming more apparent, and the inconvenience arising therefrom is a source of painful solicitude to all true Churchmen. The *North Wales Chronicle*, speaking of the steady increase of the English and Welsh congregations at the Cathedral, has the following:

> For several Sundays past every pew and bench was crowded, and many were compelled to return to their homes to exercise in private that religious observance which they were unable to attain in public. The labor and zeal of our several clergy have most successfully awakened a corresponding sympathy on the part of the inhabitants, and in a far greater ratio than might be attributed to the increase of population. These are indeed signs of the times which indicate the advancement of intelligence and the advantages which accrue from its proper religious culture. The example set by our venerable prelate cannot fail to operate beneficially on all within the range of his benign influence. His lordship, notwithstanding his advanced age, continues to take an active part in the services of the Cathedral, and preaches twice every Sunday when in residence.

Great interest is taken in certain changes and improvements going on in the parish church of St. Michael, Oxford, one of the most ancient places of worship in that city, which is peculiarly famed for its ecclesiastical antiquities. The church is said to have belonged to the canons of St. Frideswide in Saxon times; was for a long while lost to them, but restored in 1122. The present fabric has marks of seven or eight different periods of construction. The chapels, with their separate altars, appear to have been well endowed, and the interior presented all the architectural adjuncts of the ancient worship, together with traces of a rich style of decoration, many vestiges of which have been brought to light in the course of the present improvements. Another remarkable source of interest which the edifice possesses is its connection with the fate of the great martyrs who so nobly vindicated the cause of religious truth and liberty on the ever-memorable spot near which the church stands. Over the north gate, and adjoining the tower, was Bocardo, the ancient city prison, and in which the martyrs were confined. It is on record that when Ridley and Latimer were brought to the stake, Cranmer ascended to the top of the church tower to witness their fate, which he some time afterwards shared himself. In consequence of the decayed state of the timbers of the interior, and other inconveniences, it was some time since resolved upon in vestry to put a new roof upon the church, as also to refloor it, and furnish it with new open sittings; and in carrying out these purposes the interior has been to a great extent taken to pieces. The unsafe state of the timbers of the roof has been sufficiently demonstrated by the rotten and fragmentary appearance they now present. In the course of the work an ancient vaulted cemetery, deeply sunk in the ground, was explored, containing no less than 47 cart-loads of bones, the relics of generations passed away hundreds of years ago, all of which have been carefully removed and deposited in the cemetery at Jericho. A number of pieces of fine old sculpture in beautiful alabaster, bearing traces of rich coloring and gilding, and supposed to have been the ornaments of the high altar, have also been found. They consist of portions of the human figure, symbolical representations, and architectural designs, but all on a comparatively small scale, and so mutilated, that not a single figure, out of a large number, remains entire. They are evidently of a very ancient date, and were probably demolished at the time of the Reformation or during the civil and religious commotions of the Commonwealth.

From a parliamentary paper lately issued, it appears that the number of districts, assigned to churches built and consecrated under certain Acts of William IV, is 214. Distributed into their respective Dioceses, they stand thus: Chester, 74; Winchester, 37; Lichfield, 18; Worcester, 17; Ripon, 15; London, 9; Gloucester and Bristol, 6; Lincoln and Carlisle, 5 each; Rochester, Oxford, and Ely, 4 each; Chichester, Hereford, and Salisbury, 3 each; Bath and Wells, 2; Canterbury, St. Asaph, Bangor, Exeter, and Sodor and Man, 1 each. No returns have been received from the dioceses of York, Manchester and Peterborough; and it would also appear that no districts have been created in the dioceses of St. David's, Llandaff, and Norwich.

The English papers make much account of the national schoolrooms which are springing up in divers parts of the country, and which are regarded as nurseries of the Church for future generations. We have often noticed instances of the kind, and now add another, as showing how the thing is done. The hamlet of Brownstone, in the parish of Modbury, was lately animated by the inauguration of such a schoolroom. The proceedings of the day opened with a choral service and a sermon in the chapel of the place. The men who had worked on the building were then first regaled with a bountiful dinner of good old English fare. The children were then introduced to their new schoolroom, and, after a short examination by the vicar, sent forth to a feast of tea and cake, laid out for them in a neighboring field. A cold collation was then provided for the clergy and laity assembled, who, having replenished the inner man, dispersed to watch the rustic sports and innocent merriment of the children. All were much pleased, and separated with thankful feelings towards the curate, to whom they were indebted for the festivities of the day, and by whose exertions the school had been built.

The income of the See of Peterborough, from and after the term of the present incumbent, is fixed by law at £4,500. The Bishop, however, has made an agreement with the Ecclesiastical Commissioners, whereby, if the revenues of his See exceed that sum, the excess is to be paid over to them; if they fall short, the deficiency is to be made up by them.——Complaints having been made of the disgraceful state of the choral service at the Peterborough Cathedral, it is said that Dr. Saunders, the new Dean, has taken measures to establish a regular celebration of the choral service. The ancient chant and intonation have already been heard there again; the stipends of the singers have been augmented, and their attendance twice a-day will in future be enforced.

The Bishop of Adelaide, Dr. Short, had arrived in England on a visit. He had been staying with his brother at Odiham, and had preached twice one Sunday at the parish church.

We have rarely met with anything of the size more gratifying than this: A new English church, to be known as The Holy Trinity, was to be consecrated, at Geneva, by the Bishop of Winchester, on Tuesday the 30th of August. The Bishop had already reached Geneva, and the ceremony about to take place was exciting the liveliest interest. We trust that if the Rev. Dr. Cox should hereafter visit that ancient birth-place and cradle of his sect, he will not have to go out of the city to hear the pure doctrine of the Gospel preached. Where Calvinism has blasted, it is right that the Reformed Catholic Church should make haste to bless.

An advertisement appears in the *Liverpool Standard*, setting forth the measures that are in progress for building a new church in that city, which is to have Morning and Evening Prayers every day, and the Holy Communion every week. This will be a new thing in Liverpool, there being no church in that place, where the order of the English Liturgy is thus carried out. The building, it is said, is to be architecturally correct, without galleries or enclosed pews, and free to all comers; nothing is to be omitted which may tend to the decency, devotion, and solemnity of the Anglican worship, and in which a good Choral Service may be combined with a hearty congregational response; and kneeling accommodation, instead of the number of sittings, is to be considered of the first importance, while the poor are to have equal rights with the rich. The requisite expenses are to be defrayed by the weekly offertory, and such endowment as may be provided. In order to carry out this object, the sum of £2,800 has already been subscribed, and a committee has been formed for the purpose of collecting further donations, obtaining the requisite site, and transacting the necessary preliminary business.

The large district of St. James, Liverpool, which has a population of 16,000, has been divided a second time, so as to form a third ecclesiastical district. This is to meet the rapidly-growing demand for Church accommodation among the working classes. A license having been obtained from the Bishop of Chester, the services were recently commenced in St. Bride's School; the Liverpool Church of England Working Men's Association supplying a stipend of £100 for a minister. This arrangement is to form the basis of a new parish, to go by the name of Christ church, Toxteth-park. It is when working men take hold of such things, that the work is surest of success. If the Church will do her duty to the men of work, to those who gain their bread by the honorable sweat of their brows, she need not trouble herself much about what is done by kings, princes, and lords.

The papers of the week have various accounts, as usual, of new churches consecrated, and of old ones enlarged or repaired. Among others may be mentioned the re-opening of the church of Preston next Faversham, which has undergone extensive restoration and an entire repewing, increasing the accommodation, and rendering the architectural beauties more expressive and clear. The church is distinguished as the ancient burialplace of one of the most illustrious families in the kingdom, the Boyles. The head of the family has long been Earl of Cork; but its chief honor and ornament is Robert Boyle, the greatest scholar and philosopher of his time.

Ireland.—The Archbishop of Dublin, in a charge recently delivered, warns his clergy against joining the heterogeneous Protestant societies now springing up for the conversion of Romanists. He uses the following terms:

> Guard against being parties to or countenancing any such irregular and disorderly proceedings, in the efforts to enlighten those of another Church, as may tend ultimately in various ways to weaken our own cause.
>
> If, for instance, some such plan should be adopted as we have heard rumors of—that of sending forth from England a host of missionaries, of Churchmen and Dissenters intermixed—appointed (I may say ordained, since that is what it virtually amounts to) by a self-constituted association, without any reference to the existing authorities of our Church—without any security for their soundness of doctrine, or their discretion, or their acquaintance with the language of a large portion of our population—without any profession of being attached to our Church, or even not hostile to it—and without any responsibility except to the body which thus appoints them—if such a scheme should be set on foot, I am convinced that any countenance given to it by any of us, would involve a danger (besides others) of favoring the charge brought against us of internal-disunion and indifference to our own Church.
>
> Far, indeed, should we be from feeling any resentful jealousy, or offering any opposition, if Protestants of any other religious communion—even in many points opposed to us—choose to come forward to advocate principles common to us and them. But this they can do even more effectually by acting independently, and without any formal compact with us; especially such a compact as would imply a disregard on our part of the constituted authorities of our own Church. That Protestants are not agreed among themselves is indeed what is perpetually urged by Roman Catholics. But this evil is not at all lessened (as some might on a hasty view suppose), but, on the contrary, is much aggravated by any such alliance of Protestants of different denominations as may be formed independently of the governors, and in defiance of the rules, of their own respective communities, and which must thus tend to engender fresh divisions within each.
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> Without being so bigoted to any particular form of Church government as to insist that no other is permitted by Scripture, one who is an actual member of a certain Church may consistently, and must, if he act on Scripture principles, show a dutiful reverence for the regulations and constituted authorities of that Church to which he does belong.
>
> I am convinced, therefore, that those of you who take this view are bound not only to act on it, each one for himself, but also to agree together to support each other in refusing to countenance any such irregular proceedings.

An action has been brought in the Consistorial Court of Cloyne by the Rev. Mr. Somerville against the Rev. Mr. Robinson, for alleged improper interference in his parish. The former, it seems, has long been on bad terms with the family of Lord Doneraile, residing in his parish. The consequence was, that a Mr. St. Leger, having a child dangerously sick, and not wishing it to be baptized by Mr. Somerville, requested Mr. Robinson to perform the service. He did so, without the permission of Mr. Somerville; who thereupon brought the action. The case was argued before Archdeacon Kyle, the Vicar-General, who decided in favor of Mr. Robinson; whereupon the opposite party took up the purpose of an appeal. A still stranger suit was some while since tried in Dublin. The sitting rooms of a house were in one parish, and the bed-rooms in another. An old lady resident, being sick, was visited by the clergyman of the former parish; whereupon the rector of the other, brought an action against him for intrusion on his parish, because he had visited the lady in her bed-room. So long as the Church is infested with such clergy, no wonder that Ireland remains in the benightment of Popery!

The late humbug of the 100 missionaries has drawn forth the following remarks in the *Clerical Journal*:

> One of those well-intentioned but ill-digested schemes which weak brains often concoct, has just been promulgated by Dr. Steane, a Dissenting minister, with the sanction of the Evangelical Alliance. His scheme is a sort of religious quackery—an universal specific for the ills of Ireland. It is as follows: That £1000 should be subscribed for the Evangelization of Ireland; and that 100 ministers of *all* denominations should be sent to the south of Ireland for a month to preach in the open-air, each receiving £10; a calculation is made that,—supposing two sermons be preached on each Sunday and three during the week,—the sermons would be very cheap, as they would only cost 10s. each. And the promoter of this scheme and his abettors gravely imagine that the Evangelization will be effected in this manner. We should imagine, on the contrary, that it would be seriously hindered and impeded, and can only perceive in this project ill-advised rashness and love of excitement. We can fancy the bewilderment of the unsophisticated inhabitants of some secluded spot, waiting with breathless anxiety until the spirit should move their apostle Quaker to address them on one Sunday; while on the next they would be startled by the burning eloquence of some Methodist, holding forth the lowest Arminian doctrines; and then again the succeeding Sunday they would hear the high Calvanism of the Presbyterian: the whole wound up by some clergyman of the Established Church. We regret to say that this plan, ridiculous as it is, has been adopted; for we believe it will be productive of much harm. To say the least, it will cause uproar and disturbance; but, more than this, it will unsettle the minds of those who, under the careful teaching of the established societies, have been gradually coming to the light. These will be unsettled and confused by this wildest of missions; and we fear it will be long ere the ill-effects of this well-meant, but much ill-judged scheme will have entirely disappeared.

The venerable Dr. Beresford, Archbishop of Armagh and Primate of Ireland, has lately presented £400 to the charities of the Diocese of Raphoe, the amount of a loan made to them when he was Bishop of that Diocese. He was consecrated as Bishop of Cork in 1805, and became Primate in 1822.

Seventeen converts from Romanism were publicly received into the Church by the Dean of Tuam, on Sunday the 21st ult.

Scotland.—A new chapel, to be known as Christ church, had just been opened at Selkirk, Archdeacon Wilkins, of the English Church, being present and assisting in the services. The chapel is erected on the estate of Mr. John N. Murray, who has laid out and trimmed off the grounds around it with excellent taste. It was built by the free-will offerings of the people residing in the neighborhood. The Hon. Mrs. Johnstone, the Hon. Miss Norton, the Duke of Buccleuch, and Bishop Trower are named among the liberal contributors.

Canada.—The Bishop of Toronto is already moving in the direction contemplated by the Bill lately brought forward in Parliament by the Archbishop of Canterbury, and thrown over to another session in the House of Commons. The scope of his movement will best appear by the following circular addressed to the clergy and laity of his Diocese:

> My Dear Brethren: In my circular to the clergy of the Diocese of the 4th of August last, I announced that in the present critical position of our ecclesiastical affairs, it was my intention to request the clergy and laity to assemble in conference on the 12th of October next, and at the same time to hold my triennial visitation.
>
> My clergy will therefore be pleased to assemble on that day, in the Cathedral church of St. James', at 10 o'clock, A. M.
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> In regard to the lay representation, it is my desire that every clergyman of the Diocese invite the members of their mission or congregation, being regular communicants, to meet and select one or two of their number whom they deem the best qualified to accompany him to the visitation and Conference.
>
> For the sake of order, it is requested that such lay members be furnished with certificates signed by the minister and churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the visitation.
>
> This meeting of the clergy has been postponed to a late period of the season, in the hope that the Bill for the regulation of the Church in the Colonies, introduced into Parliament by His Grace the Archbishop of Canterbury, would have passed and required immediate action; but as it has been thrown over to the next session, our deliberations must be confined, as at our Conference in May, 1851, to such local matters of temporal character as require our urgent attention.
>
> It is expected that such parishes, missions and congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergyman and representatives in their attendance on this important duty.
>
> I remain, my Brethren, your affectionate Diocesan,
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> *Toronto, Sept. 12, 1853.* John Toronto.

New Zealand.—A correspondent of the London *Record*, writing from the Province of Wellington, has the following sentences touching Bishop Selwyn: "I am beginning to see something of this country. The Bishop is now close to us, walking from Wellington to Auckland, often wading rivers and wet to the skin. He is doing much good." . . . . . "I have seen and heard the Bishop; he is devoted to his Master's cause. I heard him preach a powerful sermon on some of the errors of Popery; he preaches the truth in all its simplicity."

FOREIGN.

England.—The Queen, Prince Albert, and two of the little Princes were on a visit to Ireland, having put to sea from Holyhead at 3 o'clock on the morning of Monday the 29th, and arrived at the Vice-Regal Lodge at about 11½ the same day. Of course the footsteps of her Majesty were everywhere beset with abundant testifications of loyalty. The English press was sweating and grunting with accounts of the royal progress, which, being much the same as usually overflow on such occasions, may as well be left to the imagination of our readers.

Lord Brougham has come in for a bequest of nearly £30,000, made by a spinster of Hammersmith named Mary Flaherty, "out of respect and admiration for his unequalled abilities, public conduct, and principles." Truly his Lordship has not made speeches for nothing, and may well conclude that the creative admiration of woman is better, at least for the purse, than appeals to the intelligence of future generations.

Death is making many and great spoils, of late, among the military heroes of England. It seems as if the pupils and companions of Wellington could not bear to survive their great teacher and model. Major-General Sir Charles James Napier died at his seat at Oaklands, near Portsmouth, on Monday, August 29th, in his 72d year; a great age, when it is considered how often his body had been mangled with wounds, and how much wear and tear of service he had undergone. The *John Bull* reflects on the event with solemn pathos, thus: "Of the venerable group of warriors who stood round the closing grave of Wellington, two have gone within the last two weeks—first Lord Saltoun and now Sir Charles Napier—answering too soon the question which then so mournfully occurred, 'Whose turn will be next?' Long may it be before the remaining relics of our old heroism shall have departed."

Of Sir Charles' wonderful military career, we cannot now stay to give even so much as an outline. The main features of his great character are thus briefly presented by the *Morning Chronicle*:

> In losing Sir Charles Napier, the country loses one of its brightest military ornaments, and one of its most acute and indefatigable military administrators and reformers. In many respects, Sir Charles stood markedly out, even amid the gallant and able men amongst whom he spent his long and adventurous life. Brave to rashness, and beyond it—loving, in his early days, danger for its own sake—adventurous to an extreme—indefatigable in all he undertook—with as much fertility of invention as rapidity in action—equally ready with tongue, pen, and sword—and, to crown all, of a strangely wild and eccentric appearance—Sir Charles Napier was a man perfectly *sui generis.* Able as are and were the members of this able family, from the time of Napier of Merchistoun downwards, perhaps Sir Charles James Napier was, as a general, as an administrator, and a ruler, the ablest of them all. The predominating quality of his mind may be set down as a fiery energy and a restless longing for action. He was keen in like and dislike, utterly intolerant of all abuses. He always spoke his mind, and in speaking it never failed to call a spade a spade. Few officers in the British army led such a life of continuous mental and physical exertion as Sir Charles. At one time he was fighting as a commissioned officer, at another as a volunteer. His exploits extended to sea as well as land. Now we see him as the governor of a colony, again as a negotiator, a diplomatist, and an administrator, abolishing the savage customs of a fierce and untractable people, and introducing with vast energy all manner of reforms in the discipline of his own troops. Worn out at length, and riddled with wounds received in the Peninsula and in India, the body—not the indomitable mind—gradually failed; and after not less than fifty-four year of service—by far the greater proportion of the time active service—the conqueror of Scinde, and the hero of Hyderabad and Meeanee, has breathed his last, as did his great commander, tranquilly in his bed. "You must go—or I must," said the Duke, when our Indian empire was shaken by warlike disaster. Now we have neither, as councillor or defender.

Ireland.—An extraordinary sensation had been caused at Kilkenny by the refusal of Dr. Walsh, Romish Bishop of Ossory, to consecrate a pauper burial-ground, at the request of the Board of Guardians who had lately purchased it. No official reply being given to the request of the Board, inquiries were made, and it then transpired that the Bishop had intimated his readiness to proceed to consecration, provided that a portion of the ground were set apart and walled off for the burial of Protestants, and that the remains of a Protestant already buried among the paupers were taken up and removed from the ground. Until this shall have been accomplished the Bishop declines to desecrate his office by the "consecration" of the ground; and, by way of consolation to pauper Papists dying in the meantime, he supplies lumps of consecrated clay to be buried with them.

Somewhat different reasons were assigned by one of the English Bishops, some years since, in reply to a similar request. He refused to consecrate a burial-ground for paupers, on the principle that the Church could not recognize any distinction between the poor and the rich, especially in their passage to the other world.

Lord Chief-Justice Campbell was on a visit to his estates in Ireland, where he had a very brilliant reception, and was treated with great enthusiasm by his tenants. His coming was blazoned by a huge bonfire, and crowned with a sumptuous dinner, the wives and daughters of his tenantry, in their best holiday attire, escorting him to the place. At the dinner, his Lordship's health being proposed by the Rev. Mr. Kenny, he responded in a speech of considerable length from which we extract the following:

> Then, gentlemen, as to a more sacred subject—I mean religion. I believe that most of you, adhering to the religion of your forefathers, are Roman Catholics. I was bred a Protestant, and am a sincere one, I trust; but I should be the last man in the world to interfere with your religious opinions, nor would I encourage any improper attempt to proselytize. (Great cheering.) Let every man worship God according to the dictates of his own conscience. Gentlemen, I have long been a member of Parliament, and I have always stood up for what I thought the just rights of my Roman Catholic fellow subjects. I earnestly supported Catholic Emancipation, though I was told that if Roman Catholic gentlemen got a right to a seat in Parliament they would not be satisfied with that, but that they would go on to demand ascendancy and exclusiveness. I said, let us grant them all that they are entitled to, and if they ask more, then let us make our stand against them. (Cheers.) Now, gentlemen, I honestly and fairly confess to you, and I never will flatter you, that there have been disseminated doctrines which were more Ultramontane than I could support, and your Roman Catholic ancestors before the Reformation never would have sanctioned. They never would have allowed England or Ireland to be placed in subjection to any foreign Power. These doctrines have been brought forward in some quarters, to which I will not now more particularly allude than to say, that I can never give them my approbation. I am for equality in all religious persuasions, but shall be always opposed to ascendancy. (Long-continued cheering.) I wish that my Roman Catholic fellow-subjects should enjoy everything that is necessary for the due celebration of their religion, and the full performance of its duties; but if they will not allow me the same privilege—if they will not allow me and every other Christian to worship God according to the dictates of our conscience, then, I would say, they are irrational and intolerant. (Cries of "We will," and cheers.) Gentlemen, I must assure you that since I came lately to Ireland, it has given me great satisfaction to find that the great portion of the Irish Roman Catholics are both liberal and reasonable—they are not bigoted, nor are they intolerant. They are willing, as far as can gather, to live in peace and harmony with all Christians of every denomination.

France.—The Emperor having offered a premium of 50,000 francs to any person who should apply electricity to practical use in machinery or otherwise, an Italian engineer, named Bonelli, announces that he has discovered a plan by electricity to do away with an expensive and tedious part of the operation of the Jacquard loom. The fact was communicated to the Emperor, who instantly summoned M. Bonelli by electric telegraph to go to Dieppe, to submit to him his invention.

The General, Prince de la Moskowa, has arrived in Paris, from Africa. Three leading African Generals, Pelissier, MacMahon, and Bosquet, are likely soon to be recalled, being suspected of Orleanism. General Yusuf, the Arab, is spoken of as the propable successor of General MacMahon in the command of the division of Constantine.

Spain.—Lord Howden, the British Minister to Spain, has with great difficulty got permission to establish an English burial-ground, near Madrid. The terms of this great privilege, which has been in promise for the last 50 years, are of a most singular description:

> 1st. The cemetery will be erected on the hill of San Damaso, outside the gate of Toledo, and it will be constructed with subjection to the hygienic or sanatory rules required by establishments of this kind.
>
> 2d. No church, chapel, nor any other sign of a temple, or of public or private worship, will be allowed to be built in the aforesaid cemetery.
>
> 3d. All acts which can give any indication of the performance of any Divine service whatsoever are prohibited.
>
> 4th. In the conveyance of the dead bodies to the burial-ground, any sort of pomp or publicity shall be avoided.

Let no one say, henceforth, that Romanism is not liberal, where it has full sweep. In acknowledging the favor, Lord Howden comments on the 4th clause thus:

> This clause is as vague in its sense as it is in its phraseology. What may be called pomp in this country may only be deemed decency by persons brought up with different feelings as to charity, and animated by a respect for the dead which is unaffected by latitudes. What publicity means I am entirely at a loss to discover. I really do not see how it is possible to convey a corpse from the gate of Atocha to the gate of Toledo without it being known that it is a dead man, which recognition is in itself an act of publicity. Does the Spanish Government mean that the body is to be smuggled? I regret anything like jesting upon such a subject, but the field is open to much ridicule, and I restrain myself. My object in writing this note is to state to your Excellency that the above clause opens a source of much possible conflict between the legation and your Excellency's department. I renounce all responsibility as to its being carried out according to the expressed wishes of the Spanish Government, or the appreciation of the word "pomp" by some ignorant and fanatical mob. I do not know whether the State of Spain would permit such a homage to civil dignity, but in all other countries of the world it is precisely to the authorities themselves that the representatives of a foreign country would apply for protection in conveying a human body to its last resting-place. Perhaps I shall have occasion to try this question. I hasten to finish this communication, as it is impossible to make it without a feeling of irritation.

The Spanish rulers, it seems, belong to the order of Anti-Masons. Ten Frenchmen have recently been sentenced to four years' imprisonment at Barcelona, for belonging to a masonic lodge. The French Ambassador at Madrid having interceded for them, the Queen granted their pardon on the fete-day of the Emperor.

Italy.—Letters from Italy speak of the agitation in that country as being every day on the increase. The Mazzini party is only waiting for an opportunity of breakout. Some of the most active leaders of that party are known to have disembarked at Civita Vecchia in the early part of September and to have found their way into Rome. A telegraphic despatch had been received, which states that several of these persons have been arrested. Other parts of Italy are also greatly disturbed. On the one hand, the Church party in Piedmont is doing all in its power to get up an opposition to the Government; while, on the other, the King of Naples finds it necessary to take precautions against his discontented subjects who have assumed the name of Murat as their standard.

The Subject of general conversation at Genoa was the poisoning of a Priest, Bartolemeo Bottaro, who was well known for his democratic tendencies, and whose funeral gave rise to a popular demonstration. The police were said to be investigating the cause of his death.

Switzerland.—Accounts from Berne state that the ultra-Radical Assembly of Lugano, which intended overthrowing the Government of the Canton of Ticino, had failed in that project. It summoned the Government to abdicate, but, being left unsupported, the Assembly separated in the greatest confusion.

The differences between Switzerland and Austria grow more formidable, and offer a variety of difficulties for solution. Both the Swiss people and their various local governments are desirous of maintaining peace, seeing that a war with Austria, apart from military success or failure, would be destructive to the rising manufactures. But there is no disposition among the people to make further concessions to Austria, and the Bund has approved of the policy of resistance recommended by the Bundesrath.

Belgium.—Certain revolutionists at Brussels were endeavoring to inflame the people against the Government. Handbills of an incendiary nature were scattered about the streets of Ghent. The artisans and peasants, however, who picked them up, hastened of their own accord to deposit them at the police bureau. They complain of the dearness of provisions, but are not disposed to adopt illegal methods of proclaiming their dissatisfaction. Inflammatory placards of a very violent description have been affixed to numerous buildings in Ghent. The city of Liege was in a state bordering on insurrection. Popular discontent was openly manifested, and the authorities had forbidden all assemblages in the public streets of more than five persons, and had ordered all the *cafes, estaminets,* and other places of public resort to be closed at nine P. M.

Holland.—The King appears to have managed the Papal Agression in Holland with more skill than was shown in England. While, in the latter country, there was a great uproar, and the Romish hierarchy were left undistubed to carry out their designs in the way that seemed best, without ever being compelled to promise to behave themselves as good subjects, in Holland the Government has negotiated with the Papal See to such purpose, that the recently-appointed Romish Bishops are to swear solemnly fidelity to the King and obedience to the law in civil matters, which is precisely what they refused to do in the first instance.

Turkey.—Nothing decisive yet known touching the issue of the Eastern question. Accounts from Bucharest of the 12th state that the Austrian Consul-General had received intelligence, that the Russians would evacuate the Principalities on the 2d of September. On the other hand, a Vienna correspondent of the London papers reports the following: "General Gortschakoff has ordered 164 large baking ovens to be built at Bucharest for the requirements of the army. On the 2d inst. 500,000 okas of biscuit had arrived there from Giurgewo. The pontoons and cannoneer boats, which were formerly moored off Galatz and Ibraila, have been removed further up the river, near Giurgewo. The number of troops that have entered is now calculated at 94,000 men, and their artillery parks have 640 cannon. The regular and irregular cavalry consists of 17,000 horse. General Fischback's division of horse is posted along the banks of the Danube. The 6th Russian army corps has left Moscow, being intended to replace the 1st army corps, which is now marching out of Poland into Bessarabia. It is calculated that by the end of September, Russia will have concentrated about 200,000 troops both in the Danubian Principalities and the Russian frontier provinces. The language of Prince Gortschakoff is said, nevertheless, to be very pacific, but not so much so that of his officers."

India.—Advices brought by the Overland Mail state that peace had been proclaimed with the Burmese. The army, however, though formally declared to be broken up, was to remain without any diminution of the actual force; it being well understood that the King of Ava's desire for peace proceeded from no particular good will to the English, but from the dread of famine caused by an effectual blockade of the rivers.

China.—The only news of the insurrection, brought by the last Overland Mail, is simply to the effect that the Tartar force, with all the foreign aid they were likely to get, attacked the fortified city of Ching-keang-foo with distinguished failure; experiencing all the stern realities of war on their own side, but inflicting on their enemies no substantial injury. Beyond this, there is no direct account of the struggle between the old Tartar dynasty and a new order of things. But much that is significant of the power at work in the minds of the Chinese people, appears from some statements by an American Missionary, one Dr. Charles Taylor, who has made his way into the Patriot camp. He was in Ching-keang-foo at the time of the attack in question, and asserts that, beyond a stray cannon-ball which was, by an unusual exercise of skill, pitched into the city, striking the ground behind him, there was nothing whatever to be alarmed at in the conduct of the Imperialist fleet. Dr. Taylor had left Shanghae on the 2d of June, in a small native boat, and actually seems to have passed the terrible fleet then engaged in "blockading" the city of Ching-keang-foo. He landed alone at day-break on the 5th, with a large supply of Christian books, and made his way to the presence of Loo, the commandant, who received him hospitably. There are, he thinks, 50,000 or 60,000 insurgents in the city. They are admirably disciplined, both as regards their civil and military institution. The troops are not the less subordinate and manageable in large bodies because of their motley appearance and irregular style of arming. There is no uniform, nor is there any prescribed weapon for different bodies of soldiery. Each man gets what he considers the weapon best adapted to his muscular strength and style of execution. They had, however, a formidable battery, consisting of guns of all calibres, from large cannon down to gingells.

NEW PUBLICATIONS.

The Epistle to the Romans, in Greek and English, with Analysis and Exegetical Commentary, by Samuel Turner, D.D., &c., &c. Stanford & Swords. N.Y. 1853.

It is impossible, within the limits we are confined to, for us to do justice to a work of theological and critical interest like this. In order to treat it fairly and review its merits fully, we should require room to state principles and verify them in the details of exposition. We can therefore only point to those results which we have ascertained by reference, and they give us a high opinion of the value of this work and the service its author is certain to do the Church by publishing it. It was scarcely possible for one of Dr. Turner's experience in teaching, multifarious Biblical knowledge, and practiced skill in exegesis, *not* to produce a valuable contribution to our exegetical literature, by bringing them to bear on the most important and certainly the most difficult of the Pauline epistles. The Greek text is that of *Hahu*, with occasional reference to Koppe, and the commentary is preceded by an analysis of the argument of each chapter. In the expository part of the work the annotator seems to have hit the happy medium between too much and too little, and while he has not encumbered his pages with fine-drawn discussions, he has indicated where they may be found, and has left nothing wanting for the elucidation of the text, or the determination of St. Paul's meaning.

The book is well got up, and is uniform with the *Commentary on the Hebrews*, by the same distinguished hand, and we confidently recommend them to the student.

MARRIED,

On the 14th September instant, at the church of the Annunciation, by the Rev. S. Seabury, D.D., George A. Wasson Esq. of Terre Haute, Ind., to Harriet M. G. Bell, daughter of William H. Bell Esq. of this city.

DIED,

In New Orleans, on Sunday morning the 4th instant, of yellow fever, Thomas Lyell Smedes, youngest son of the late Abraham Kiersted Smedes and of Eliza Sebor Smedes, aged 20 years and 4 months.

At Astoria, L. I., Sept. 1, the Rev. Marshall Whiting, a Presbyter of the Protestant Episcopal Church, and son-in-law of Grant Thorburn, Esq., aged 53 years. Mr. W. was some years minister of the Episcopal Church in Jamesville, near Syracuse, N. Y., where he was esteemed and respected.

Suddenly, on the 18th inst., in the 48th year of his age, Dr. Holly Gregory, of New York, son of Matthew F. Gregory, Esq., of Syracuse, Onondaga, Co., N. Y. His remains were interred at Bushwick, Long Island.

On the 31st of last July, Mrs. Elizabeth Todd, wife of the Rev. Ambrose S. Todd, D.D., rector of St. John's church, Stamford, Ct., died, after a lingering and painful illness, which she bore with the meekest resignation.

Her removal from her family, and the parish, which her piety has adorned for many years, illustrates that God's ways are not as man's. For the sphere of her usefulness was large. A familiar acquaintance with the people of this parish, for at least a quarter of a century, had peculiarly fitted her for the discharge of those numberless duties of kindliness both in word and deed, that ever throng around the Rector's wife. The afflicted always found her a discreet and sympathizing adviser; the sick, a gentle comforter; the poor, a ready helper.

The tranquillity of her mind accorded beautifully with the serenity of her piety; and her judgment was as calm as it was pure. She was as fervent in acts of domestic worship, as she was a devout participant in the public services of the Church. The affections and cares of her household did not withdraw her from the active charities of benevolent societies; nor did her interest in these beguile her from her love and duty to her family. Her tender conscience and clear discernment maintained an equipoise of character, that swerved neither to the right nor to the left. Hence, she was beloved by all—and her influence was great and wide.

To human eyes, therefore, it seemed that her eminent virtues, though working quietly and unobtrusively, were yet effecting such important results, that her life should long be spared for the well-being of those around her. God—whose wisdom is unsearchable—has appointed otherwise, and she is now numbered with departed saints.

Her family bewail the loss of a devout and devoted wife and mother; her friends mourn that her consoling voice and animating countenance can be no longer heard and seen; the Church at large may grieve, that it has been bereft of so lovely an exampler of Christian grace.

In health, she received the manifold mercies that her Maker's bounty bestowed upon her with humble thankfulness; and was ever diligent in thoughtful distribution among the needy.

In sickness she remembered that God does not willingly afflict, and therefore she cheerfully received His dispensations of bodily suffering. She felt that He loveth whom He chasteneth, and therefore she even welcomed His appointments of pain as tokens of His favor.

She lived laboring and loving, as God's child—and in the hour of death, meekly trusting to her Saviour's merits, she resigned her spirit into her Maker's hands, with a gentle but firm belief that she was departing to her Heavenly Father's home.

The remembrance of her example endures to quicken the faith and nerve the courage of all Christians here. May this brief record of her character, this slight memorial of her dutiful life and peaceful death, help to incite all who read it to emulate her saintly goodness. B.

NOTICES.

Church of the Holy Innocents, Broadway, between 35th and 36th streets, is open daily for morning prayer at 9 A. M.; on Sundays for morning prayer and communion at 10½, evening prayer, sermon and catechizing at 4 P. M.; on other festivals second service at 11 A. M.

On Sunday morning next, the 25th inst., collections will be made in Trinity church, and in St. Paul's and St. John's chapels, in aid of the Missionary Fund of this Diocese.

To the Clergy of the City of New-York.—Dear Brethren,—It will be remembered that at a meeting called by me of the city Clergy to consult on several matters of general interest, it was resolved that the Bishop should suggest such measures as he deemed necessary for the accommodation of our Brethren from abroad, in private residences during the sittings of Convention.

Our Diocesan Convention will assemble on Wednesday next, the 28th inst., and the General Convention on the Wednesday following, October 5th. I beg leave to suggest to you the expediency of sending to me, in the course of Monday next, the names of such of your parishioners as may feel willing to exercise this hospitality, together with the number of persons they may be prepared respectively to accommodate. These I will place in the hands of a Committee of the Clergy and Laity of the city, whom I will request to take charge of such arrangements as may be necessary to accomplish the object we have in view.

Jonathan M. Wainwright, Prov. Bishop of New York.

New York, Sept. 20, 1853.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. The usual afternoon service in the sign-language will be held next Sunday (Sept. 25) in the evening at 7½ o'clock. Morning service with the voice at 10½ A. M., and Sunday School at 9½ A. M.

Trinity Church, Hoboken.—Divine service, by the Rev. N. W. Camp, D.D., will be held (until further notice) on Sunday mornings, at 10½ o'clock, in Washington street, west side, first house north of the corner of Fifth street; and in the evenings, at the Town Hall, at half past 7 o'clock. A new parish has been formed under the above title, and for the present, services will be held as above.

General Theological Seminary.—The Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in the S. S. room of St. John's chapel in the city of New York, on Tuesday, the fourth day of October, A. D. 1853, at six o'clock P. M.

Se17-2t Ed. Y. Higbee, *Sec. pro. tem.*

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the City of New York, on Wednesday, the 28th day of September, at 10 o'clock in the morning. Benj. I. Haight, Secretary.

New York, Aug. 15, 1853.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7½ P. M. sept.3-1m

General Protestant Episcopal Sunday School Union.—An adjourned Meeting of the Board of Managers, pursuant to a resolution at the last Annual meeting, will be held on Wednesday, Oct. 5th, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. A full attendance is earnestly requested, as important changes in the Constitution are then to be considered. By order,

J. A. Spencer, Secretary.

General Protestant Episcopal Sunday School Union.—The Triennial Meeting of the Society will be held on Friday, Oct. 7th, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. By order,

New York, Sept. 21, 1853. J. A. Spencer, Secretary.

Commencement at Burlington College.—The Fourth Commencement at Burlington College will be held on Thursday, 29th September (St. Michael and All Angels) in the College Buildings, at ten o'clock, A.M. The President will deliver the Baccalaureate Address to the graduating class.

The master's oration will be pronounced by George Hobart Doane, M. D. The friends of the college are invited to attend.

The next term will open on Tuesday November 1st (All Saints). Early application should be made to the undersigned. Geo. W. Doane,

Burlington College, Aug. 29, 1853. sp3-4t President.

The Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's Chapel, New York city, on Tuesday the 27th September, at 5 o'clock P.M. Members are reminded that their annual contributions become due at the annual meeting, and that the Treasurer will be then in attendance to receive them. J. W. Diller, Secretary.

Brooklyn, 20th August, 1853. 5t

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. aug20-tf

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DeWolf Howe,

tf Secretary of the House of Clerical and Lay Deputies.

General Theological Seminary.—The next Session will open on Monday, October 3d, on which day, after Morning Prayer at 9 o'clock, the Candidates for admission will be examined. The subjects of Examination, in all cases are—1, The Primary Elements of Hebrew; 2, The Greek Text of the Gospels and the Acts; 3, The Principles and Rules of English Composition, with a specimen of Composition.

Board of Missions.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's chapel, in the city of New York, on Thursday the 6th of October, at 5 o'clock, P. M. P. Van Pelt,

August, 1853. sep3-5t Secretary of the Board.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Grace ch. Albany, Rev. James R. Davenport $4 83; Holy Martyrs, Rev. James Millett $2; Mrs. Stephen Waring $4. Rev. Wm. Walton $2, Mrs. Wm. Moore $4, Miss Governeur $4, subscribers $14; total $20 83.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Sept. 14, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Stephens ch. North Castle, Rev. I. D. Vermilye $6 55; Rev. William Walton $1, Mrs. Wm. Moore $1, Miss Governeur $1, subscribers $3; total $9 55.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

Sept. 14, 1853. 20 John street.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund:

St. Luke's ch. Brooklyn, Rev. J. W. Dillon $6 14; St. Johns, Monticello, Rev. C. K. Fowler $3; St. John the Evangelist, Stockport, Rev. S. Collingsworth $4 03; St Anna's, Fishkill Landing, Rev. Dr. Robertson $15 49; Trinity, Granville, Rev. W. H. Williams $3; St. Andrews, N. Y., Rev. G. B. Draper $10; St. John the Evangelist, N. Y., Rev. Edwin R. T. Cook $2; St. Stephens, N. Y., Rev. Dr Price $30; Holy Innocents, Albany, Rev. S. Reed $2; Zion, Little Neck, Rev Henry M. Bean $3; St. Pauls, Troy, Rev. Dr. VanKleeck $13 50; Holy Martyrs, N. Y., Rev. J. Millett $3; St. Stephens, North Castle, Rev. I. D. Vermilye $6 34 : total $101 50.

JAMES F. DE PEYSTER, Treasurer,

Sept. 2, 1853. 159 Front street cor. of Maiden Lane, or 915 Broadway.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

A YOUNG LADY experienced in teaching wishes a situation as resident or visiting Governess, or assistant in a school, to instruct in English, French, Music, and Fancy work. New York or its immediate vicinity preferred. Address box 1603 Post Office, N. Y. Aug27-tf $

SEMINARY FOR YOUNG LADIES.—Mrs. A. G. CHILD, widow of the late Rev. Francis Child, has opened a Seminary for Young Ladies, in the rooms formerly occupied by Mr. Macmullen, No. 340 Bowery. Terms: Primary Class (per quarter) $5; Junior class $10; Senior class $15; Music on the Piano Forte $15; Stationery $1; Fuel for the season $2; 12 weeks a quarter. Payment in advance. sept24-4t

TEACHER.—A Graduate, who has been teaching in a Church school, and can give the best of reference, wishes a situation, in this city (part of the day preferred). An interview may be had at the U. S. School Agency, 233 Broadway, on Saturdays, between the hours of 10 and 12. sept24-3t$

A YOUNG ENGLISH LADY of considerable experience in Tuition, wishes to engage as resident Governess in a private family. Her course of instruction comprises English, French, and Vocal and Instrumental Music. For particulars, please refer to Messrs. Stanford and Swords, 137 Broadway, N.Y. sept24-3t$

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24-tf

THE WIDOW of a Protestant Episcopal clergyman is desirous to get a situation as companion to a Lady, and make herself generally useful. Please call or address Tompson's Hall, 372 Fourth avenue. s24-tf

FOR CHURCHES.—Sets of Church Books for the Desk, Pulpit, and Altar, uniformly bound, comprising English quarto and folio Bibles; quarto and folio Prayer Books; octavo Prayer Books, a superior edition especially for Desk and Altar use, the Altar service being in unusually large and distinct type; the Altar Service, bound separately, and with the Psalms and Hymns. Sets of these books can be had in varied styles of binding, some of which are new and particularly adapted for Church use. STANFORD & SWORDS, Church Publishing House, 137 Broadway.
N. B.—Churches will be furnished with sets at liberal discounts from the usual prices.

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POETRY.

OMNIPRESENT LOVE.

God is love.
—1 *John* iv 8

Within yon radiant worlds above
And through the range of earth below,
Adore we omnipresent Love,
Which saints and seraphims exult to know.

A sightless Presence faith beholds,
Which blinded sense declines to see;
And, wrapt in Love's protecting folds,
Lies passive on the Arm of Deity!

All order, beauty, grace, and light,
The harmony and heaven of Things,—
What are they, but reflections bright
Caught from those smiles the Sun of mercy brings?

Oh! were this creed a living power,
A magic and a might perceived
To overwatch each peril'd hour,
Less frequent had the Holy One been grieved!

Of love we talk; but seldom *live*
The love which on our lip appears;
And thus to self-indulgence give
Oft unatoned through trial's weeping years!

Yet mid the world of heart and home
He lives in God, in love who dwells;
And round him vocal blessings come
Whose inward-voice some revelation tells.

Thus, in an atmosphere of love
A perfect saint is living prayer,
Breathing on earth of heaven above,
And tasting bliss no mortal tones declare!

In the wan smile of holy death
Or in the laugh of infant-glee,
Since Time and Man commenced their breath,
Undying Soul! God's love hath shelter'd thee.

Thus, mantled by almighty wings,
And bearing His entrusted Word,
The Church her hallelujah sings,
And chants the glories of salvation's Lord.

—*Scottish Ecclesiastical Journal.*

SELECTIONS.

DO WE EVER FORGET.

One of the most startling and mysterious phenomena of our nature is the sudden revival of the recollection of scenes, events and thoughts which had apparently been long forgotten. In many instances we can explain this by the law of association; but not unfrequently the recollection flashes without warning upon the mind. It is as though we had been gazing out into the blank darkness, which, lighted up all at once by a sudden flash, should become a theatre upon which the minutest events of our past life are re-enacted.

Phenomena of this kind, more or less distinctly marked, occur in the experience of every individual, in his ordinary and normal states. But here, as in so many other cases, great light is thrown upon the latent capabilities of the mind by its action when physical disease has induced changes in the conditions which regulate its manifestations. The bodily organs, in the healthy state, seem to act as checks and limitations upon the operations of the mind, somewhat as the balance-wheel of a watch checks and regulates the uncoiling of the spring. We do not know how rapidly the wheels may be impelled until this check is taken off. The balance-wheel makes the watch move in time, and it may be the limitation of the bodily organs which compel the mind to act in time. A disembodied spirit may have as little to do with time as with space. To all spirits, in their degree, as well as to the Supreme Spirit, one day may, in the most literal acceptation of the words, be as a thousand years, and a thousand years as one day; so that in future life we may continually live over again every portion of our past existence, not piece-meal and fragmentarily, but as an undivided whole; just as the eye takes in at a glance the whole prospect before it, no matter though it be bounded only by the remotest distance from which the furthest ray of light has come which has been coasting earthward since creation.

Something of this sort has been remarked by those few who have so nearly overpassed the boundaries between the present and the future life, that they have won a glimpse into that "undiscovered country from whose bourne," the great dramatist assumes, falsely perhaps, "no traveler returns." De Quincy, the "English opium eater," relates an incident of this kind of a friend who was at the point of death by drowning. At the moment when she was on the point of death, she saw her whole life, down to its minute and apparently most trivial incident, arrayed before her, as if in a mirror; and at the same time she felt within herself the sudden development of a faculty for comprehending the whole and every part. And he intimates that the possibility of this mighty development is confirmed by experiences of his own during that abnormal relation between his spiritual and physical nature which had been induced by the use of opium. Abercrombie relates the case of a boy who, at the age of four years, was rendered insensible by some violence which fractured the skull. In this state he underwent the operation of trepanning. After his recovery he retained no recollection of the operation or of the accident which occasioned it. More than ten years after, he was seized with a violent fever, during which he became delirious. And now the faint traces made so long ago upon his consciousness—traces so faint that there was no reason to suspect their existence—were brought out under the fierce alchemy of disease with the utmost distinctness, and he related the occurrence with the utmost minuteness.

One of the most common phenomena in respect to old age is the re-awakening of the dormant recollections of childhood. Many cases are on record of emigrants who have left our German fatherland, and have sought a new home in America, at so early an age as to have forgotten their native language; but when, often in the extremest age, they lay upon the bed of death, those long-forgotten words come back to their recollection, and their latest prayers were breathed in that language in which their cradle hymns were sung. One of the most affecting and truthful delineations in modern fiction, is that in the beautiful English novel, "Mary Barton," where the aged peasant woman, when just passing the boundaries of the better land, lives over again the days of her childhood.

Carsten Neibuhr, the oriental traveler, father of our beloved historian and statesman, furnishes a striking example of the revived recollection of scenes and events long past. When old and blind, and so feeble that he had barely strength to be borne from his bed to his chair, the dim remembrance of his early adventures thronged before his memory with such vividness, that they painted themselves as pictures upon his sightless eyeballs. As he lay upon his bed, pictures of the gorgeous Orient flashed upon his darkness as distinctly as though he had just closed his eyes to shut them out for an instant. The cloudless blue of the Eastern heavens bending by day over the broad deserts, and studded by night with southern constellations, shone as vividly before him, after the lapse of half a century, as they did upon the first Chaldean shepherds whom they won to the worship of the hosts of Heaven; and he discoursed with strange and thrilling eloquence upon those scenes which thus in the hours of stillness and darkness were reflected upon his inmost soul.

The case of Tennent, a well known American clergyman of the last century, opens up many interesting trains of thought; but none more worthy of consideration than this, of the sudden revival of recollection. He was attacked by a dangerous illness, occasioned apparently by severe and protracted study. One morning, after his life had been despaired of, while conversing in Latin with his brother, he suddenly became insensible, and, to all appearances, dead. His funeral was appointed, after the usual interval. But his physician, who was an intimate friend, refused to believe that he could be dead; whose conviction was somewhat supported by the averment of one of the persons who assisted in the laying out of the body, that he thought he had perceived a slight warmth in the region of the heart. So earnest was the physician, that the funeral was postponed; the time was again appointed, and again and again the friend pleaded for a little delay—first an hour, then half an hour, then a quarter—but still no signs of life appeared, and it was determined that the ceremony should proceed. But just at the supreme moment, the sunken eyelids were raised for an instant, and the body became once more an apparent corpse. An hour passed away, and a groan was heard, and again the body sank into apparent death. Another hour, and there was another groan, followed now by slight tokens of returning life. The feeble spark was carefully tended, and the patient was slowly restored to health. But it was soon apparent that his memory was a complete blank. The past was entirely forgotten, as though he had drank of the waters of Lethe. One day, seeing his sister reading, he asked her what it was that she held in her hand. On being answered that it was the Bible, he rejoined,—"What is the Bible? I do not know what you mean." In every respect, as far as acquired knowledge was concerned, he was a child again. Slowly and laboriously he recommenced his education, beginning at the simplest rudiments. He was one day reading an elementary Latin book with the brother with whom he was speaking in that language at the time of his apparent decease, when all at once he stopped as though he had received a sudden shock, and declared that the book seemed familiar to him. In a very short time the veil was wholly lifted, and his past acquirements and experience became once more portions of his conscious being. During all this time, as he uniformly asserted, he had the most intense and vivid recollection of all that transpired during the days of apparent, or, as he firmly believed, real death. He dared not, he said, relate fully what he had witnessed in that spirit-land; but an account of it would be found among his papers after his decease. This event, however, took place during the disturbances of the war of the American Revolution, and these papers, by a series of singular accidents, were lost before falling into the hands of his executor, and so were never examined. But if his own testimony—the testimony of a man of unimpeached veracity, who for more than half a century thereafter maintained a character of remarkable soberness and circumspection—is to be relied upon, his pass those viewless portals, which, we are told, deny all return? Was his recall to life a new birth from the dead? Who knows?

Whatever may be the bearings of this case of Tennent upon the subject of dreams and trances, or apparent death, it is certain that a forgetfulness apparently as absolute as can be conceived was in fact only apparent; that the light from his past existence was invisible only because obscured by the brighter light from the spirit land, just as the faint stars are invisible when concealed by the obscuring daylight, and wait to be revealed when that shall be withdrawn. It is one of those numerous instances which go far towards warranting the belief that there is no such thing as absolute forgetfulness; that every impression made upon the mind is ineffaceable—every inscription incapable of obliteration. A veil may be drawn between the after-consciousness and the inscription; the characters may be filled up; but this veil is ready at any moment to be withdrawn, the filling up to fall away, when the characters will become as legible as when first traced.

There is another well-authenticated case, in some respects still more striking, showing as it does how slight may be the impressions made upon the mind, which shall yet prove ineffaceable. A poor servant girl, in a German town, was attacked by a violent fever. She was unable to read or write; but during the paroxysms of her disease, she became possessed—so the priests said—by a very polyglot devil. She would keep spouting forth in a loud and monotonous voice, unconnected sentences of Latin, Greek and Hebrew. Sheet after sheet of these ravings were taken down; but those who attempted to find the elucidation of some deep mysteries in this Babel of unknown tongues got their labor for their pains. At length her physician determined to trace out her antecedents. He succeeded in ascertaining that, many years before, while a mere child, she had been employed as servant by a learned ecclesiastic, whose habit it was to pace up and down a passage in his house, communicating with the kitchen, and read aloud his favorite books. These scattered and unconnected phrases, caught in the intervals of her labor, were now reproduced by her, after an interval of many years. Passage after passage of the notes taken down from her feverish lips were identified among the old priest's favorite authors; so that not the least of doubt remained as to the origin of the girl's "possessions."

Coleridge, in speaking of this case, adds to it one of the weightiest comments ever uttered. "This instance," he says, "contributes to make it even probable that all thoughts are in themselves imperishable; and that if the intelligent faculty should be rendered more comprehensive," (and that this is probable, the instance cited above from the "Opium eater" shows conclusively,) "it would require only a different and apportioned organization—the body celestial instead of the body terrestrial—to bring before any human soul the collective experience of his whole past existence. And this, perchance, is the dread Book of Judgment, in whose mysterious hieroglyphics every idle word is recorded. Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act, a single thought, should be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free will, our own absolute self, is co-extensive and co-present."

It is no idle question. "Do we ever forget?—*From the German of Seyguern.*

As an appropriate addition to the above, we give the following anecdotes from *Cist's Advertiser*, as to the power of memory in drowning:

One of the most singular features in psychology, is the fact, which is perfectly notorious, that the faculty of memory acquires an activity and tenacity, in the case of persons about being drowned, which it never exhibits under ordinary circumstances. An accident occurred some weeks since, at New York, which threw a number of persons into the North River. Among others, were Mr. ———, and his sister, the first named, editor of a weekly paper in Philadelphia. They were both finally saved. Mr. ——— describes the sensation while under water, and in a drowning condition, to be pleasant but peculiar. It seemed to him that every event in his life crowded in his mind at once. He was sensible of what was occurring, and expected to drown, but seemed only to regret that such an interesting 'item' as his sensations would make should be lost.

In noticing this statement in an exchange, I am reminded of an incident, which, dissimilar as it is to the one narrated in its general features, had the same remarkable awakening of the memory, which cases often exhibit. I can vouch for the truth of what follows, as well as testify to vivid recollections in my own case, when exposed to the hazards of drowning, reproducing in a few moments the events of my entire past life.

Some years since, A. held a bond of B. for several hundred dollars, having some time to run. At its maturity he found that he had put it away so carefully that he was unable to find it. Every search was fruitless. He only knew that it had not been paid or traded away. In this dilemma he called on B., related the circumstances of its disappearance, and proposed giving him a receipt as an offset to the bond, or rather an indemnifying bond against its collection, if ever found.

To his great surprise, B. not only refused to accept the terms of meeting the difficulty, but positively denied owing him anything, and strongly intimated the presence of a fraudulent design on the part of A. Without legal proof, and therefore without redress, he had to endure the loss of his money, and the suspicion of a dishonorable intention in urging the claim. Several years passed away without any change in the nature of the case, or its facts as above given, when one afternoon, while bathing in the James River, A., either from inability to swim, or cramp, or some other cause, was discovered to be drowning. He had sunk and risen several times, and was floating away under the water, when he was seized and drawn to the shore. The usual remedies were applied to resuscitate him, and although there were signs of life, there was no appearance of consciousness. He was taken home in a state of complete exhaustion, and remained so for some days.

On the first return of strength to walk, he left his bed, went to a book-case, took a book, opened it, and handed his long lost bond to a friend who was present. He then informed him that when drowning, and sinking, as he supposed, to rise no more, in a moment, there stood out distinctly before his mind, as a picture, *every act of his life*, from the hour of childhood to the hour of sinking beneath the water, and among them the circumstance of his putting the bond in a book, the book itself, and the place he had put it in the book-case. It is needless to say that he recovered his own with usury.

All glory else besides ends with our breath,
And men's respects scarce bring us to our grave;
But this of doing good must outlive Death,
And have a right out of the right it gave:
Though th' act but few, th' example profiteth
Thousands, that shall thereby a blessing have.
The world's respect grows not but on deserts;
Power may have knees, but Justice hath our hearts.

—Daniel.

Objects of Love Refluent upon the Subject.—The Spirit of God doth first purify the fountain of our desires, that is, the spirit or conscience of man. The spirit of man being thus quickened and purified, doth, by direction and assistance of the same Spirit of God, divert the current of his desires, and give a new vent or issue to his affections. And the desires or affections by this diversion of their current, receive a further degree of purification from the ocean or sea into which they empty themselves, that is, from heaven and the heavenly light on which they are set. Between the current of our desires or affections thus purified by the Spirit of God, and the celestial objects whereon thy are set, there is such a reciprocation or mutual recourse, as it were between a stream of pure water and a sea of nectar; the stream or spring still falling into the sea, and the sea still sweetening the stream by reflowing upon it. The Spirit of Christ, which knows no bounds or limits, which is more boundless than the ocean, delights in our desires or affections whilst they are set upon heavenly things. And the more this Spirit is delighted in, our desires and affections thus emptying and pouring out themselves, the more He purifies and strengthens them by the influence of His gracious Spirit. Yet are not any man's affections so thoroughly sweetened by the Spirit of Grace in this life, as not to retain some permanent tincture or mixture of the flesh. Howbeit, every man is thoroughly mortified in whom the Spirit of Christ hath gotten the sovereignty over the flesh, and won the better part of the natural affections to its service.—*Dr. Jackson.*

'Tis a poor idiot boy,
Who sits in the sun, and twirls a bough about,
His weak eyes seethed in most unmeaning tears.
And so he sits, swaying his cone-like head,
And, staring at his bough from morn to sunset,
See-saws his voice in inarticulate noises.

—Coleridge.

Union of Love and Dread in Religion.—True religion has, and must have, a large mixture of salutary fear; and false religions have generally nothing else but fear to support them. Before the Christian religion had, as it were, humanized the idea of the Divinity, and brought it somewhat nearer to us, there was very little said of the love of God. The followers of Plato have something of it, and only something; the other writers of pagan antiquity, whether poets or philosophers, nothing at all. And they who consider with what infinite attention, by what a disregard of every perishable object, through what long habits of piety and contemplation it is that any man is able to attain an entire love and devotion to the Deity, will easily perceive that it is not the first, the most natural and the most striking, effect which proceeds from that idea.—*Burke.*

Importance of Trifles.—One of the earlier founders of the cotton trade in England purchased an estate in a neighboring county from a peer, for several hundred thousand pounds. The house with its furniture was to remain precisely as it stood. When the purchaser took possession, he missed a small cabinet from the hall, worth some three or four pounds. He applied to the late owner about it.

"Well," said the noble lord, "I certainly did order it to be removed. It is an old family cabinet, worth more from its associations than anything else; I hardly thought you would have cared about so trifling a matter in so large a purchase."

FOR THE YOUNG.

THE DISCONTENTED VIOLETS.

AN ALLEGORY.

The violets, beautiful, modest flowerets, once on a time, long, long ago, became foolish and discontented. They sent up a petition to their mistress and mother, the Fairy Queen. "How long," said they petulantly, "are we doomed to cower under our leaves, and bend beneath the very moss that clings to the roots of the trees? Are we not as worthy to show our faces and assert our presence as yon gaudy tulip, or that upright auricula!"

The Fairy Queen sent her foreign ambassador to appease her discontented subjects. He flew to the earth in a drop of rain, and cried to the offended violets, "Be assured you are more lovely and interesting in your humble, unassuming sphere, than you can possibly be in one more exalted. Your constitution will not admit of any change in your condition. Who ever heard of a tall aspiring violet?"

"And for that reason," they all exclaimed, "it is high time we assumed a more important and conspicuous position in the flower world. We have been secluded long enough. We feel as competent to hold up our heads as others. It is unjust bondage to conceal any longer our purple scented blossoms. Give us freedom; let us see around us, and be seen."

The Fairy Queen frowned and sighed, and rode down on a sunbeam to punish her disffected subjects. "O, my children," she exclaimed, "be wise before it is too late; you are altogether unfitted for the position you seek. Be happy, be contented. Thousands of happy violets have lived among the moss and leaves, playing merry bo-peep with the gentle summer zephyr and glancing sunbeams. What sweeter life could you desire? It is far better you should attract the passer-by to search for your sweet blossoms by the soft perfume you shed around, than if you stared him in the face at every corner, your unprotected odors rudely dispersed by every wind that sweeps by. I will grant your request, my daughters: but, alas! it will be a fatal one for you. No longer shall the village children, as they come from school, loiter in the lanes, to smell the pleasant scent of spring violets, and laugh for joy when they spy the blue flowerets lurking behind the sheltering leaves. No longer shall the weary denizen of the hot, dusty city, inhale gratefully your perfumed breath on a spring Sabbath, as he strays through the hedge-rows. No more shall the eager lover search for you in your green hiding-places, to lay you on his mistress' bosom, and call her modest and exquisite as yourselves. Never again shall the duteous child, with anxious eyes, look diligently for the odorous buds that will call a grateful smile from the lips of a dying mother, as she wanders back in memory to the hours passed away, when she, light-hearted, young and strong, ran to the well-known bank where the fairest violets were found. No more—but it is enough; you will prove for yourself the truth." She folded her wings, and dropped her head, as she slowly returned in her bright chariot to Fairy-land.

The prayer was granted. The violets suddenly started up, tall and aspiring, upon straight high stalks, and braved the full heat of the sun. They were glorified for a brief space, but soon the bright beams that danced in their eyes dazzled and confused them. They longed for one leaf to soften the intensity of the rays, but low at their feet were the sweet veils. A few repentant flowers strove to stoop to the old and pleasant couch, where they had oft reclined in shady ease; their slender stems snapped in the effort, and they lay broken and lifeless on the earth. Nor were their proud companions more fortunate. One hour scorched with heat, the next, shivering in the rough approaches of the varying wind, their delicate color faded, their fresh beauty fled: pale, scentless blossoms only remained, the jest of the flower world. Rosy tulips flushed deeper with scorn, and the full, sweet rose looked anxious and displeased. Even the bees, as they wandered by, called no more to sing the sweet flattery of old in their ears, but passed on without recognition to other fair blossoms, and their small voices seemed to chant a solemn reproof. The sweet primroses and buttercups mourned for their old friends, and sighed for the olden days of happy companionship. And the poor violet, the flower of modesty, became a by-word and a laughing stock. Quickly this foolish generation became few in number, and faded beauty. One by one drooped, broken-hearted, and all their high ambitious aspirings were quenched in cold death. At last but two remained, poor, broken monuments upon the graves of their companions. The pitying wind heard their despairing sighs, and bore them tenderly and faithfully to Fairyland. "Go tell them," said the Fairy Queen, "their punishment is severe, but merited. Yet, before those survivors die, bear a message of forgiveness and hope. Their own doom is sealed; their unhappy days are numbered; but from their ashes shall arise a happier race. Bright, blue and sweet shall be their children's faces. No traces shall they inherit of their progenitors' weaknesses and misfortunes. My love shall make them beautiful and blessed."

The soft wind whispered these sweet words in the ears of the unhappy violets. "We die content," they murmured; "but hear, sweet zephyr, our last request—receive our legacy. When our sweet representatives shall bloom in the future spring time, to you, O breeze, we intrust this solemn charge. Tell them our mournful story. Let them have the benefit of our bitter experience, that they may learn their chief happiness and only security is in *humility*. If ever they confide to you a wish, a fancy that reminds you of our fatal mistake, bear it far away, O breeze, upon your wings, and instil instead, the sweet spirit of content and lowliness. Thus, in your voice, we, though silent, shall ever speak, and our old friendship shall be a pledge for your faithful guardianship."

"It shall," sighed the breeze, sadly: "Farewell!" and he hid his face. When he looked up, he chanted a wild dirge of sorrow, over the graves of the dead violets.—*Sharpe's Magazine.*

The Cat and Canary.—A lady had a very pretty canary-bird which was so tame that she allowed it to leave its cage and fly at large in her apartment. She had likewise a fine large cat, which she had trained to treat her bird with great gentleness; so that they were very good friends.

One morning the bird was hopping about the room picking crumbs from the carpet as usual, when the cat, which was asleep on the rug, suddenly sprang up and seizing the bird in her mouth jumped with it upon the table. The lady was alarmed for the life of her favorite bird, and starting from her seat was about to visit her displeasure upon poor pussy, when she discovered the occasion of the cat's unusual behavior. The door had been left open and a strange cat had just crept into the room, intent to make the little bird her prey, had not the friendly puss so seasonably rescued it. The lady immediately turned out the intruder, when her own cat leaped off the table and released her affrighted little captive without doing it the the slightest injury.

It was the nature of this friendly puss to destroy every bird within her reach; but in respect to the canary, she had learned to exercise self-control. And cannot a child overcome his natural tendency to selfishness, anger, or any other fault? It *can be done*, little friends. Will you not try? The Saviour is ready to help you to do this. It will make you lovely in the sight of all, and be well pleasing to Him who loved you and gave himself for you.—*Child's Paper.*

MISCELLANEOUS CLIPPINGS.

Govern the Children.—The youth of the country are soon to hold its destiny in their hands; and as they are now governed will they hereafter govern. Niebuhr says in his letters, "Freedom is quite impossible when the youth of a country are devoid of reverence and modesty." We confess we have sometimes feared for the future of our land, when we considered the character of the rising population.

Young America is so very fast, has so little reverence for the past, and such unfailing faith in "progress," of the aggressive order, that his hands seem unsafe receptacles of so great a trust. Our Puritan forefathers were strict disciplinarians, and New England owes much of its power and glory to this fact. Parental control is now very much relaxed. In most cases it is the children who govern. This is a bad state of things, and should be changed. Boys need control as much as bread and butter. Niebuhr, whom we must again quote, says:

"I would warn every one whose child shows a bad disposition, to hold him in while he is young, for there is not much fear of breaking his spirit. His innate impudence will protect him from this; and I feel, by myself, that our faults cannot be torn up with too much violence in childhood, before they have taken too deep a root."—*Portland Transcript.*

Anecdotes of the Late Judge Livermore.—The Judge is represented to us as having been of a somewhat nervous temperament, and easily irritated by any unwonted noise or bustle in the court-room, although nothing could entirely overcome his natural disposition to make humorous remarks. As an evidence of this susceptibility, the following anecdote may bear a repetition:

Upon one occasion, while holding a court in this town, the sheriff, oppressed by the heat of the day, and perhaps something else, fell asleep. For some time an uninterrupted shuffling of uneasy feet and buzzing of low voices pervaded the court-room. At length Judge Livermore very gently exclaimed, "Gentlemen, I wish you would try and be as quiet as possible, so that the sheriff may not be disturbed in his nap!" *That* sheriff was never caught napping afterwards.

Again: While the Hon. George Sullivan was upon another occasion engaged in arguing a very important case, the rush of the crowd, anxious to listen to the eloquence of Mr. Sullivan, was so great as to produce no little distraction of the attention of court and jury. Jude Livermore's patience at last became exhausted, and he cried out, "Stop, stop, Mr. Sullivan, and let the business of the court stop! Now let every man in this room who has not been in the State Prison sit down!" Such a stampede for seats as followed this ebullition, has probably never been seen since in the courts of this country.

At another time, a gentleman with boots of an excruciating squeak, was passing through the court-room, when the Judge's sensitive nerves, after bearing some dozen ringing squeaks, gave way. "There," said the judge, "we might as well wait until we are spared the performance of that band of music." The rebuked performer slunk into a seat, and was finally seen stealing out of the court-house, *boots in hand*.—*Exeter News Letter.*

Habits of the Emperor Nicholas.—There is certainly not, in the whole empire of the whole of the Russias, nor indeed in any other country in Europe, a gentleman's bed-room more simply or more unostentatiously furnished than that of the Emperor Nicholas. Without decoration of any kind, it contains merely a small camp-bedstead, without curtains, a few chairs of the plainest possible form and materials, a couch and two tables; there is no carpet, nor anything that in the most trifling degree savors of luxury. Across one of the chairs, and within reach of the bed, is laid an old military cloak, which, from some circumstance (I could not ascertain what), is a great favorite, and which his Majesty uses as a *robe de chambre*. During the winter, this room, instead of being heated to sixteen or eighteen degrees of Reaumur, as the Russian rooms usually are, is, by order of the Emperor's medical advisers, kept at a very low temperature; the cloak in question is therefore not unfrequently used as an extra covering to the bed. The Emperor sleeps on a leather mattress, stuffed with horse-hair. He rises every morning, winter and summer, at five o'clock; soon after which he takes a walk, alone and quite unattended, [illegible] two hours round the quays by the Neva chop, a biscuit, and a glass of sherry and water; in the evening, again a cup of tea. He takes nothing more during the twenty-four hours. This is, however, not only a matter of inclination, but of absolute necessity, as his Majesty suffers from internal disease, and the greatest possible care is requisite to prevent him from becoming fat *inwardly;* hence it is he is not only obliged to live most abstemiously, taking merely sufficient to support nature, but to take very great bodily exercise. His evenings, his Majesty, as often as possible, passes in the apartments of the Empress, where the family is united, and where reading aloud is introduced, each becoming reader in his or her turn, the Emperor taking the book in his turn with the rest. Occasionally a few favorite guests are invited to these family re-unions, and cards are introduced, to which his Majesty has lately taken a liking as a relaxation; but at very moderate points, usually three kopecks silver (a penny farthing).

Gum Arabic.—In Morocco, about the middle of November, that is after the rainy season, which begins in July, a gummy juice exudes spontaneously from the trunk and principal branches of the acacia tree. In about fifteen days it thickens in the furrow, down which it runs either in a vermicular, or worm shape, or more commonly assuming the form of oval and round tears, about the size of a pigeon's egg, of different colors, as they belong to the white or red gum tree. About the middle of December, the Moors encamp on the borders of the forest, and the harvest lasts six weeks.

The gum is packed in very large sacks of leather, and brought on the backs of bullocks and camels to certain ports, where it is sold to the French and English merchants. Gum is highly nutritious. During the whole time of harvest, of the journey, and of the fair, the Moors of the desert live almost entirely upon it; and experience has proved that six ounces of gum are sufficient for the support of a man during twenty-four hours.

Refinement in the Feathered Race.—A few days ago a bird's nest was discovered in the pleasure ground of Earl Manvers, at Thoresby Park, composed of the following material, viz: A lady's cap, a collar, a habit-shirt, and a quantity of lace, amounting in value to sixteen shillings, the whole being interwoven with twigs and bits of hay and moss, and not at all injured. Several articles of the above description had disappeared from the bleaching ground, and different persons had been blamed for the supposed theft. The real thieves were a pair of missel-thrushes, who had chosen a fine cedar tree near the place for their summer abode, and had used the above-mentioned articles to construct their nest; but not being skilful enough to weave in the strings, the nest was discovered by one of the gardeners. The nest, when found, was quite finished, and had received two eggs. It has been carefully removed from the tree, and sent to his lordship, who is now in London, and will probably find its way to the British Museum.—*Derbyshire Courier.*

A Remarkable Man.—A gentleman writing from Monaghan county, Ireland, to an acquaintance of ours in this district, gives a remarkable instance of longevity. Owen Duffy, when one hundred and sixteen years old lost his second wife; he subsequently married a third, by whom he had a son and a daughter. His youngest is two years, his eldest ninety. He is now one hundred and sixty years of age, and retains in vigor the use of his mental and corporeal faculties. He walks frequently into the country town, a distance of some eight miles. This statement may be relied on as strictly true.—*Anderson's Gazette.*

Dr. Johnson concludes his life of the brilliant but unfortunate Savage with the remark: "This biography will not be wholly without its use, if those who, in confidence of superior capacities or attainments, disregarding the common maxims of life, shall be reminded that nothing will supply the want of prudence; and that negligence and irregularity, long-continued, will make knowledge useless, wit ridiculous, and genius contemptible."

Bread and Beggars.—The *New Orleans Picayune*, in speaking of the vast number of stout and hearty-looking beggars, of both sexes, which infest the streets of that city, relates the following anecdote: An old acquaintance of ours, a man of large heart, but of a shrewd and inquisitive intellect, who had been annoyed by the frequent calls of these strapping, sturdy, but piteous applicants, hit on an expedient which worked so well in his case, that we feel inclined to recommend it to the consideration of all those who are similarly annoyed. Going one day to the door, he found at it a young man of about eighteen or twenty years, and looking able at least to earn a dollar a day, who begged for a picayune to buy a loaf of bread.

"Don't you want the money to buy whiskey!"
"No; to buy bread."
"Are you hungry?"
"Very."
"Could you eat a loaf of bread if you got it?"
"Yes."
"Come in then, and I will see what I can do for you."

He was led into the dining-room, a stout servant summoned, and a loaf of bread and a glass of water put on the table. He was then invited to lay to and help himself, and particular instructions were given the servant to give the fellow a sound whaling in case he did not eat the loaf, crust and all. The poor fellow, who evidently was no more in want of bread than he was of a coat with ten tails to it, went at the task bravely, but couldn't accomplish it; all the food he had swallowed before rose in rebellion at such an idea, and after an hour's labor he was forced to yield and plead sickness of the stomach. He was well thrashed and kicked out of the house, and the choice blackguardism that he hurled back when fully free, convinced every one that he was no fit object of sympathy.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. Gunn & Co., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

A YOUNG LADY, who is competent to teach French, Music, and the ordinary English branches, and who has had several years' experience, wishes to procure a situation either in a family or school. She would prefer being in the vicinity of New York city or Philadelphia, but would not object to go South. Address Box No. 13, Albany P. O.
Sept. 17, 1853. 3t$

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.

Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.

It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer Book.

Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
Great Barrington, August, 1853.

References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3–tf

* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.

References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

A WIDOW LADY residing a short distance from New York, wishes a middle-aged Lady as a Companion, who is well-educated and a Communicant of the Protestant Episcopal Church. Please address a Note to Box 77, Post Office, with name, address, and references. sept10–3t$

WANTED, a good Soprano who reads music readily to sing in an Episcopal church in this city. Apply at 156 Charles-street, between the hours of 3 and 6 P. M. sept10–tf

THE COLLEGIATE SCHOOL, No. 71 West 14th street, will be re-opened on Monday the 12th of September. Circulars can be obtained at the Bookstore of Robt. Carter & Bros., 285 Broadway.
Sept. 3–4t FORREST & WELLING, Principals.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20–3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20–3m J. H. HARLEY, 34 John street.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20–3m$ BARRETT, NEPHEWS & CO.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13–8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6–3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO.. 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners of *the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29–1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
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Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First

MRS. MEARS' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 30 and 32 West Fifteenth street, between 5th and 6th avenues, will re-open Monday, September 5. aug20–6t$

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the fir day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has re[illegible] corner of Wooster [illegible] Which has now [illegible] the most fashionable [illegible] respectfully invite [illegible] city, and "through [illegible] relative to his bus[illegible] his part, to render [illegible] port which it has [illegible] better understood [illegible] "Clerical" and "Citizens' [illegible] The Clerical De[illegible] CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, STOLES, BANDS. The Citizens' De[illegible] man's wardrobe. He would here c[illegible] introduced for "c[illegible] when worn, and [illegible] worn in that robe. Mr. Jarvis desire[illegible] "both of the Cler[illegible] count of the impr[illegible] height, without b[illegible] coat, and over the [illegible] namely, whether the figure is erect or stooping, whether thick, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st *Vice President:* James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st *Vice President:* B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN
IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless ar